Samuel Butler.

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HUDIBRAS,

IN THREE PARTS,

WRITTEN IN

THE TIME OF THE LATE WARS,

BY

SAMUEL BUTLER, Esq.

WITH

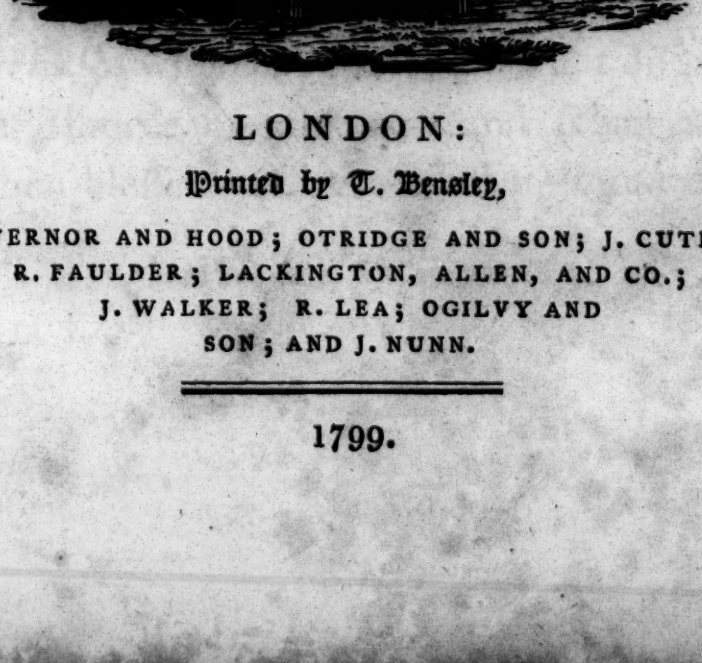
LARGE ANNOTATIONS AND A PREFACE,

BY

ZACHARY GREY, LL.D.

IN TWO VOLUMES.

VOL. I.



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TO

THE READER.

POETA naſcitur, non fit, is a ſentence of as great truth as antiquity; it being moſt certain, that all the acquired learning imaginable is inſufficient to complete a poet, without a natural genius and propenſity to ſo noble and ſublime an art. And we may without offence obſerve, that many very learned men, who have been ambitious to be thought poets, have only rendered themſelves obnoxious to that ſatirical inſpiration our author wittily invokes,

> "Which made them, tho' it were in ſpite
> Of nature and their ſtars, to write."

On the other ſide, ſome who have had very little human learning *, but were endued with a large ſhare of natural wit and parts, have become the moſt celebrated poets of the age they lived in. But as theſe laſt are *raræ aves in terris,* ſo, when the muſes have not diſdained the aſſiſtances of other arts and ſciences, we are then bleſſed with thoſe laſting monuments

* Shakeſpeare, D'Avenant, &c.

of wit and learning which may juſtly claim a kind of eternity upon earth; and our author, had his modeſty permitted him, might with Horace have ſaid,

" Exegi monumentum ære perennius."

Or with Ovid,

" Jamque opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetuſtas."

The author of this celebrated poem was of this laſt compoſition; for, although he had not the happineſs of an academical education, as ſome affirm, it may be perceived, throughout his whole poem, that he had read much, and was very well accompliſhed in the moſt uſeful parts of human learning.

Rapin (in his reflections), ſpeaking of the neceſſary qualities belonging to a poet, tells us, he muſt have a genius extraordinary; great natural gifts; a wit juſt, fruitful, piercing, ſolid, and univerſal; an underſtanding clear and diſtinct; an imagination neat and pleaſant; an elevation of ſoul that depends not only on art or ſtudy, but is purely a gift of Heaven, which muſt be ſuſtained by a lively ſenſe and vivacity, judgment to conſider wiſely of things, and vivacity for the beautiful expreſſion of them, &c.

Now, how juſtly this character is due to our author, I leave to the impartial reader, and thoſe of nicer judgments, who had the happineſs to be more intimately acquainted with him.

The reputation of this incomparable poem is ſo thoroughly eſtabliſhed in the world, that it would be ſuperfluous, if not impertinent, to endeavour any panegyric upon it.—However, ſince moſt men have a curioſity to have ſome account of ſuch anonymous authors, whoſe compoſitions have been eminent for wit or learning, I have been deſired to oblige them with ſuch informations as I could receive from thoſe who had the happineſs to be acquainted with him, and alſo to rectify the miſtakes of the Oxford Antiquary, in his Anthenæ Oxonienſes, concerning him.

THE

AUTHOR'S LIFE.

SAMUEL BUTLER, the author of this excellent poem, was born in the pariſh of Strenſham, in the county of Worceſter, and baptized there the 13th of February, 1612. His father, who was of the ſame name, was an honeſt country farmer, who had ſome ſmall eſtate of his own, but rented a much greater of the lord of the manor where he lived. However, perceiving in his ſon an early inclination to learning, he made a ſhift to have him educated in the free ſchool at Worceſter, under Mr. Henry Bright; where having paſſed the uſual time, and being become an excellent ſchool-ſcholar, he went for ſome little time to Cambridge, but was never matriculated into that univerſity, his father's abilities not being ſufficient to be at the charge of an academical education; ſo that our author returned ſoon into his native country, and became clerk to one Mr. Jefferies of Earls-Croom, an eminent juſtice of the peace for

that county, with whom he lived ſome years, in an eaſy and no contemptible ſervice. Here, by the indulgence of a kind maſter, he had ſufficient leiſure to apply himſelf to whatever learning his inclinations led him, which were chiefly hiſtory and poetry, to which, for his diverſion, he joined muſic and painting; and I have ſeen ſome pictures, ſaid to be of his drawing, which remained in that family; which I mention not for the excellency of them, but to ſatisfy the reader of his early inclinations to that noble art; for which alſo he was afterwards entirely beloved by Mr. Samuel Cooper, one of the moſt eminent painters of his time.

He was, after this, recommended to that great encourager of learning Eliſabeth Counteſs of Kent, where he had not only the opportunity to conſult all manner of learned books, but to converſe alſo with that living library of learning, the great Mr. Selden.

Our author lived ſome time alſo with Sir Samuel Luke, who was of an ancient family in Bedfordſhire; but, to his diſhonour, an eminent commander under the uſurper Oliver Cromwell: and then it was, as I am informed, he compoſed this loyal poem. For though fate, more than choice, ſeems to have placed

placed him in the ſervice of a knight ſo notorious, both in his perſon and politics, yet, by the rule of contraries, one may obſerve, throughout his whole poem, that he was moſt orthodox, both in his religion and loyalty. And I am the more induced to believe he wrote it about that time, becauſe he had then the opportunity to converſe with thoſe living characters of rebellion, nonſenſe, and hypocriſy, which he ſo lively and pathecally expoſes throughout the whole work.

After the reſtoration of King Charles II. thoſe who were at the helm, minding money more than merit, our author found thoſe verſes of Juvenal to be exactly verified in himſelf:

> " Haud facilè emergunt, quorum virtutibus obſtat
> Res anguſta domi:"——

And being endued with that innate modeſty which rarely finds promotion in princes courts, he became ſecretary to Richard Earl of Carbury, Lord Preſident of the principality of Wales, who made him Steward of Ludlow caſtle, when the court there was revived. About this time, he married one Mrs. Herbert, a gentlewoman of a very good family, but no widow, as our Oxford Antiquary has reported; She had a competent fortune, but

it was moſt of it unfortunately loſt, by being put out on ill ſecurities, ſo that it was little advantage to him. He is reported by our Antiquary to have been ſecretary to his Grace George Duke of Buckingham, when he was Chancellor to the univerſity of Cambridge; but whether that be true or no, it is certain, the Duke had a great kindneſs for him, and was often a benefactor to him. But no man was a more generous friend to him, than that Mæcenas of all learned and witty men, Charles Lord Buckhurſt, the late Earl of Dorſet and Middleſex, who being himſelf an excellent poet, knew how to ſet a juſt value upon the ingenious performances of others, and has often taken care privately to relieve and ſupply the neceſſities of thoſe whoſe modeſty would endeavour to conceal them; of which our author was a ſignal inſtance, as ſeveral others have been, who are now living. In fine, the integrity of his life, the acuteneſs of his wit, and eaſineſs of his converſation, had rendered him moſt acceptable to all men; yet he prudently avoided multiplicity of acquaintance, and wiſely choſe ſuch only whom his diſcerning judgment could diſtinguiſh (as Mr. Cowley expreſſeth it)

"From the great vulgar, or the ſmall."

And

And having thus lived to a good old age, admired by all, though perſonally known to few, he departed this life in the year 1680, and was buried at the charge of his good friend Mr. L——ville of the T—le *, in the yard belonging to the church of St. Paul, Covent-Garden, at the weſt end of the ſaid yard, on the north ſide, under the wall of the ſaid church, and under that wall which parts the yard from the common highway. And, ſince he has no monument yet ſet up for him, give me leave to borrow his epitaph from that of Michael Drayton the poet, as the author of Mr. Cowley's has partly done before me:

" And tho' no monument can claim
To be the treaſurer of thy name,
This work, which ne'er will die, ſhall be
An everlaſting monument to thee."

The characters of this poem are for the moſt part obvious, even to the meaneſt pretenders to learning or hiſtory; nor can ſcarce

* " Mr. W. Longueville would fain have buried Butler in Weſtminſter Abbey; and ſpoke in that view to ſome of thoſe wealthy perſons who had admired him ſo much in his life-time, offering to pay his part; but none of them would contribute. Upon which Mr. Longueville buried him with the greateſt privacy (but at the ſame time very decently), in Covent-Garden church-yard, at his own expence, himſelf and ſeven or eight perſons more following the corpſe to the grave." Hudibras's life, Gen. Hiſt. Dict. vol. vi. p. 299, marg. note. And I will beg leave to add, that the burial ſervice was read over him by the learned and pious Dr. Patrick (afterwards Lord Biſhop of Ely), then miniſter of the pariſh.

any

any one be ſo ignorant, as not to know, that the chief deſign thereof is a ſatire againſt thoſe incendiaries of church and ſtate, who, in the late rebellion, under pretence of religion, murdered the beſt of kings, to introduce the worſt of governments; deſtroyed the beſt of churches, that hypocriſy, novelty, and nonſenſe, might be predominant amongſt us; and overthrew our wholeſome laws and conſtitutions, to make way for their bleſſed anarchy and confuſion, which at laſt ended in tyranny. But ſince, according to the proverb, none are ſo blind as they that will not ſee; ſo thoſe who are not reſolved to be invincibly ignorant, I refer, for their further ſatisfaction, to the hiſtories of Mr. Fowlis of Preſbytery, and Mr. Walker of Independency, but more eſpecially to that incomparable hiſtory lately publiſhed, wrote by Edward Earl of Clarendon, which are ſufficient to ſatisfy any unbiaſſed perſon, that his general characters are not fictitious; and I could heartily wiſh theſe times were ſo reformed, that they were not applicable to ſome even now living. However, there being ſeveral particular perſons reflected on which are not commonly known, and ſome old ſtories and uncouth words which want explication, we have thought fit to do that

that right to their memories, and, for the better information of the leſs learned readers, to explain them in ſome additional annotations.

How often the imitation of this poem has been attempted, and with how little ſucceſs, I leave the readers to judge. In the year 1663, there came out a ſpurious book, called The Second Part of Hudibras, which is reflected upon by our author, under the character of Whacum, towards the latter end of his Second Part. Afterwards came out the * Dutch and Scotch Hudibras, Butler's Ghoſt, the Occaſional Hypocrite, and ſome others of the ſame nature, which, compared with this (Virgil Traveſtie excepted), deſerve only to be condemned *ad ſicum et piperem*, or, if you pleaſe, to more baſe and ſervile offices.

Some vain attempts have been likewiſe made to tranſlate ſome parts of it into Latin, but how far they fall ſhort of that ſpirit of the Engliſh wit, I leave the meaneſt capacity that underſtands them to judge. The following ſimilies I have heard were done by the learned Dr. Harmer, once Greek profeſſor at Oxon:

* May'ſt thou print H—, or ſome duller aſs,
Jorden, or him that wrote Dutch Hudibras.

Oldham, upon a printer that had expoſed him by printing a piece. Works 1703, p. 261.

"So

" So learned Taliacotius from," &c.

" Sic adſcititios naſos de clune toroſi
Vectoris, doctâ ſecuit Taliacotius arte,
Qui potuêre parem durando æquare parentem.
At poſtquam fato clunis computruit, ipſum
Una ſympathicum cœpit abeſcere roſtrum."

" So wind in the Hypocondres pent," &c.

" Sic Hypocondriaces incluſa meatibus aura
Deſinet in crepitum, ſi fertur prono per alvum:
Sed ſi ſumma petat, montiſque invaſerit arcem,
Divinus furor eſt, et conſcia flamma futuri."

" So lawyers, leſt the bear defendant," &c.

" Sic legum myſtæ, ne forſan pax foret, urſam
Inter furantem ſeſe, actoremque moloſſum;
Faucibus injiciunt clavos dentiſque refigunt,
Luctanteſque canes coxis femoriſque revellunt.
Errores juſtaſque moras obtendere certi,
Judiciumque prius revocare ut prorſus iniquum.
Tandem poſt aliquod breve reſpiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Eja! agite, ô cives, iterumque in prælia tradunt."

There are ſome verſes, which, for reaſons of ſtate, eaſy to be gueſſed at, were thought fit to be omitted in the firſt impreſſion; as theſe which follow:

" Did not the learned * Glyn and † Maynard,
To make good ſubjects traitors, ſtrain hard?
Was not the king, by proclamation,
Declar'd a ‡ traitor through the nation?"

* Serjeant Glyn declared, That the proteſtation of the biſhops (in favour of their rights) was high treaſon. Echard's Hiſt. of England, vol. ii. p. 276. He acted as judge during O. Cromwell's uſurpation. See Thurloe's State Papers, vol. iii. p. 332.

† Serjeant Maynard was a manager at the Earl of Strafford's trial, Echard, vol. ii. p. 216; and though, upon the declaration of no more addreſſes to the king, 1647-8, he drew up a famous argument againſt that declaration, ſhewing, that, by that reſolution, they did, as far as in them lay, diſſolve the parliament, and he knew not after that with what ſecurity in point of law they could meet together and join with them, Echard, vol. ii. p. 595, yet he condeſcended, during the uſurpation, to act as Cromwell's ſerjeant. When he waited on the Prince of Orange, with the men of the law, he was then near ninety, and ſaid (as Bp. Burnet obſerves, Hiſtory of his own Time, vol. i. p. 803) " the livelieſt thing that was heard of on that occaſion: The Prince took notice of his great age, and ſaid, that he had outlived all the men of the law of his time; he anſwered, He had like to have outlived the law itſelf, if his Highneſs had not come over." If that had happened, he had certainly outlived it twice. He was very eminent in his profeſſion, and made more of it than any one of his time. Mr. Whitelocke obſerves (in his Mem.), that he made 700l. in one ſummer's circuit: and to his great pains in his profeſſion Mr. Oldham alludes, ſee a ſatire, Oldham's Poems, 1703, p. 424.

" Then be adviſed, the ſlighted muſe forſake,
And Cook and Dalton for thy ſtudy take;
For fees each term, ſweat in the crowded hall,
And there for charters and crack'd titles bawl;
Where M——d thrives, and pockets more each year
Than forty laureats on a theatre."

‡ Alluding to the vote of the Parliament, upon the King's eſcape from Hampton Court, November 11, 1647 (though he had left his reaſons for ſo doing, in a letter to the Parliament, and another to the General), " That it ſhould be confiſcation of eſtate, and loſs of life without mercy, to any one who detained the King's perſon, without revealing it to the two houſes." Echard's Hiſtory of England, vol. ii. p. 588.

And

And now I heartily wiſh I could gratify your further curioſity with ſome of thoſe golden remains which are in the cuſtody of Mr. L——ville; but not having the happineſs to be very well acquainted with him, nor intereſt to procure them, I deſire you will be content with the following copy, which the ingenious Mr. Aubrey aſſures me he had from the author himſelf:

"No Jeſuit e'er took in hand
To plant a church in barren land;
Nor ever thought it worth the while
A Swede or Ruſs to reconcile:
For, where there is no ſtore of wealth,
Souls are not worth the charge of health.
Spain, in America, had two deſigns
To ſell their goſpel for their mines.
For, had the Mexicans been poor,
No Spaniard twice had landed on their ſhore:
'Twas gold the Catholic religion planted,
Which, had they wanted gold, they ſtill had wanted."

The Oxford Antiquary aſcribes to our author two pamphlets, ſuppoſed falſely, as he ſays, to be Will. Pryn's: the one entitled, Mola Aſinaria; or, The Unreaſonable and Inſupportable Burthen preſſed upon the Shoulders of this groaning Nation, &c. London, 1659, in one ſheet 4to. The other, Two Letters, one from John Audland, a Quaker,

Quaker, to Will. Pryn; the other, Pryn's Anſwer; in three ſheets in folio, 1672.

I have alſo ſeen a ſmall poem, of one ſheet in quarto, on Du Vall, a notorious highwayman, ſaid to be wrote by our author; but how truly, I know not.

Quaker; to Will. Penn; the elder, Penn's Answer; in three sheets in folio, 1672.

I have also seen a small piece, or one sheet in quarto, on Da Vall's notorious highwaymanship, said to be wrote by our author; but how truly, I know not.

PREFACE.

THOUGH ſomewhat has already been ſaid in the way of preface, by the writer of Mr. Butler's life; yet it may not be amiſs to give the reader a ſhort account of the purport and deſign of theſe notes.

They are chiefly hiſtorical and explanatory, with a ſmall mixture of critical ones by my friends. The laſt are deſigned to illuſtrate ſome few of the poetical beauties of Hudibras, and to prove that it is at leaſt equal to the moſt celebrated poems in the Engliſh language: and its conformity in ſome reſpects to epic poetry will be evinced, and compariſons here and there drawn, from Homer, Virgil, and Milton.

But theſe are ſo few, that it is much to be lamented, that the poet has not yet met with an Addiſon, a Prior, a Pope, or a Swift, to do him juſtice in this reſpect.

The hiſtorical and explanatory notes are intended to clear up the hiſtorical parts of the poem, which have in a great meaſure been paſſed over in the former annotations.

And the reader, it is hoped, will better apprehend and reliſh the ſatire couched in this poem, when he is acquainted with the perſons and tranſactions at which it is levelled.

Though Hudibras has paſſed many editions, the real perſons, ſhadowed under borrowed and fictitious names, have never yet been diſcovered in any of them: This has engaged the generality of readers to think, that thoſe renowned champions, Crowdero, Orſin, Talgol, Magnano, Cerdon, Colon, and the brave heroine Trulla, were only imaginary perſons; from whence many have concluded theſe adventures to be romantic and fabulous, inſtead of true hiſtory: But in the courſe of theſe notes, I ſhall endeavour to obviate that error; and hope to prove that the greateſt part of the poem contains a ſeries of adventures that did really happen: All the real perſons ſhadowed under fictitious characters will be brought to view from Sir Roger L'Eſtrange, who, being perſonally acquainted with the poet, undoubtedly received the ſecret from him.

Under the perſon whom he calls Hudibras, whom he makes the hero of this poem, the author gives us the true character of a Preſbyterian committee-man and juſtice of the

peace, who, notwithſtanding they themſelves were guilty of all ſorts of wickedneſs, yet pretended to be ſo ſcrupulous, that they could not in conſcience permit the country people to uſe the diverſions they were ſometimes accuſtomed to, of dancing round a may-pole, bear-baitings, riding the ſkimmington, and the like.

The character therefore of the Knight might ſuit many of thoſe buſy, meddling, pragmatical fellows who were put into committees then ſet up in every county, and the commiſſions of the peace, that they might oppreſs all ſuch as were believed to be friends to the King, and the ancient government in church and ſtate; and who acted like ſo many petty tyrants in all parts of the nation: However, we can hardly doubt, but the author had one particular perſon in view, whoſe adventures he gives us under the name of Hudibras, who actually endeavoured to ſuppreſs a bear-baiting, and ſet a fiddler in the ſtocks, and was on that occaſion vilified and abuſed by the mob. It has been ſuggeſted by a reverend and learned perſon, to whom I ſhall acknowledge my obligations before I finiſh this preface, that, notwithſtanding Sir Samuel Luke of Woodend, in the pariſh of Cople, in

Bedfordſhire, has generally been reputed the hero of this poem, yet, from the circumſtances of his being compared to Sir Samuel Luke, Part i. Canto i. line 906, &c. it is ſcarce probable that he was intended, it being an uncommon thing to compare a perſon to himſelf; that the ſcene of action was in weſtern clime, whereas Bedfordſhire is north of London; and that he was credibly informed, by a Bencher of Gray's-Inn, who had it from an acquaintance of Mr. Butler's, that the perſon intended was Sir Henry Roſewell of Ford-Abbey in Devonſhire. Theſe indeed would be probable reaſons to deprive Bedfordſhire of its hero, did not Mr. Butler, in his Memoirs of 1649, give the ſame deſcription of Sir Samuel Luke; and in his Dunſtable Downs expreſsly ſtyle Sir Samuel Luke Sir Hudibras: and, from the ſham Second Part publiſhed 1663, it appears, that the bear-baiting was at Brentford, which is weſt of London, and this might induce him to ſay, Part i. Canto i. v. 677,

"In weſtern clime there is a town," &c.

The deſign of the author in writing this poem was to expoſe the hypocriſy and wickedneſs of thoſe who began and carried

on the rebellion, under a pretence of promoting religion and godlineſs, at the ſame time that they acted againſt all the precepts of religion. But, in order to underſtand the ſeveral diſputes between the Knight and Squire, it may be proper to give an abſtract of their forms of church government and worſhip, which may be a clue to guide us through ſeveral parts of the poem, which to the generality of readers may be thought not a little intricate. And, firſt, to give ſome account of the Preſbyterian ſcheme of church government, as they endeavoured to have it ſet up here: and likewiſe of the Independent ſcheme (whom the Anabaptiſts, alſo, ſuch as Ralph was, agreed with in this point, though they differed about infant baptiſm, who were alſo for a ſort of church government, but very different from that of the Preſbyterians). I think this the more neceſſary, becauſe little of it is to be found in our hiſtories of thoſe times: and without ſome knowledge of their ſeveral ſchemes, many things, particularly the rubs the Squire gives the Knight in this poem, and the diſputes between them, are not to be underſtood.

According to the Preſbyterian ſcheme, every pariſh was to have a paſtor or miniſter, and

two ruling elders, who were lay-men, to be choſen by the pariſhioners, and one or more deacons to be choſen in the ſame manner, who were to receive the alms collected at the church doors, and to diſtribute them as directed by the miniſter and ruling elders: and they had a ſcribe to regiſter what they did. It was a ſtanding maxim, that in all caſes there ſhould be two ruling elders to one miniſter, and theſe governed by the whole pariſh in matters relating to church diſcipline. And if the pariſh was ſmall, as ſome country pariſhes are, and had not two perſons in it fit to be ruling elders, it was immediately to be under the government of the claſſis. The claſſis conſiſted of a number of pariſhes to be united for that purpoſe; the miniſters and elders ſo united, being the eccleſiaſtical governors of all within that precinct, having the ſame power thus met in a claſſis, over all perſons within that precinct, that each miniſter and his elders had over the ſeveral pariſhes: then there was a provincial ſynod, or an aſſembly of all the claſſes in a whole county, to which ſynod each claſſis ſent two miniſters, and four ruling elders; and above theſe, there was to be a national ſynod, to which the provincial ſynods were to ſend their deputies,

puties, amongſt which there were always to be two ruling elders to one miniſter; but what number every province was to ſend to this national ſynod, is not ſet down in any ordinance I have yet ſeen.

The congregational or parochial elderſhip or aſſembly were to meet once a week, or oftener, and were empowered by an ordinance of the two houſes, dated *Die Lunæ*, 20 October 1645, to examine any perſon complained of, for any matter of ſcandal recited in that ordinance, ſuch as adultery, fornication, drunkenneſs, curſing, ſwearing, gaming on the Lord's day, or travelling on that day without juſt occaſion, with a multitude of other matters, filling up one page of a book cloſe printed in quarto. "This elderſhip (ſays the ordinance) ſhall examine upon oath ſuch witneſſes as ſhall be produced before them, either for acquitting or condemning the party ſo accuſed of any of the ſcandalous crimes aforeſaid, not capital, upon the teſtimony of two credible witneſſes at leaſt; and if they are proved guilty of the crimes they are charged with, then is the elderſhip to ſuſpend them from the Lord's Supper, and ſatisfaction ſhall be given to the elderſhip of every congregation, by a ſufficient manifeſtation of the offender's repent-

ance, before a perſon lawfully convicted of ſuch matters of ſcandal, as aforeſaid, and thereupon ſuſpended from the ſacrament of the Lord's Supper, be admitted thereto. If any man ſuſpended from the Lord's Supper ſhall find himſelf grieved by the elderſhip of any congregation, he ſhall have liberty to appeal to the claſſical elderſhip, and from thence to the provincial aſſembly, from thence to the national, and from thence to the parliament. The claſſical elderſhip was appointed to meet once a month, the provincial aſſembly twice in a year, and the national aſſembly when the parliament pleaſed to call them. Thus the parliament kept the Preſbyterians here under their own rule, but in Scotland the national aſſembly would acknowledge no ſuperior in what they thought fit to call ſpirituals."

The Independents were ſo called, becauſe they maintained that every congregation was a complete church within itſelf, and ought to have no dependency as to matters relating to religion on any other aſſembly, claſſical, provincial, or national, nor on any civil magiſtrate. They choſe their own miniſter, and that choice gave him ſufficient authority to preach without any ordination; whereas the Preſbyterians required, that every miniſter

ſhould

ſhould be ordained by laying on the hands of the Preſbytery. The Independents alſo allowed any gifted brother, that is, any one who thought himſelf qualified, to preach and pray in their aſſemblies himſelf; and though Independent teachers got pariſh churches and good livings, as well as the Preſbyterians, preached in them, and received the profits of them, yet all their pariſhioners were not properly their congregation; they were their hearers indeed, that is, ſuch as might hear them preach, but not ſuch unto whom they would adminiſter ſacraments; they had a ſelect company for that purpoſe out of ſeveral pariſhes, who entered into a covenant with him they choſe for their miniſter, and with one another, to walk by ſuch rules as they thought proper to agree upon, and to appoint elders, who, together with their miniſters, were to have a ſort of rule over the congregation; I ſay, a ſort of rule, becauſe I think there lay an appeal to the whole congregation. In this covenant the rulers promiſed, in the preſence of Chriſt, to rule faithfully, diligently, and courageouſly in the faith, and in the fear of God, &c.; and the ruled promiſed to obey their rulers, and ſubmit to them according to the word of God. Theſe covenants have different terms in different

ferent congregations, for, as they are all independent one from another, no congregation can impoſe a form upon another. There is a long covenant of this kind which was entered into by the congregation of Mr. Richard Davis of Rothwell in Northamptonſhire, printed in the year 1700. And Mr. Daniel Williams, a famous Independent miniſter (who, as the newſpapers ſaid, died worth fifty thouſand pounds), in a letter which he wrote to a rich widow who had left his congregation, put her in mind of the covenant ſhe had entered into, ſaying, "Did not you, before God and his angels, renew your baptiſmal covenant, and accept me as your paſtor, and ſolemnly engage to walk in ſubjection to Chriſt's appointment? If you have forgotten it, yet know it is recorded on high, and not forgotten by God. And how often have you witneſſed it at the table of the Lord! Does not Chriſt, who appointed a ſpecial relation between people and their paſtors, account you to be related to me as your paſtor; and does he not therefore command you to obey me, as having the rule over you, and to ſubmit yourſelf to me according to his word?" There is a great deal more to the ſame purpoſe. This letter, with remarks upon it by Mr. Dorrington, was printed

printed for Henry Clements, 1710. Thus the Independent miniſters, though they plead ſtrenuouſly for liberty of conſcience, yet take care to hamper the conſciences of all that join them, by impoſing upon them a covenant of their own contriving. And that ſuch a covenant was uſed by the Independents when they firſt began to ſhew themſelves, in the times of which Mr. Butler writes, we learn from a ſmall pamphlet printed in the year 1647, the title of which is, What the Independents would have, written by John Cooke of Gray's-Inn, barriſter, which I take to have been John Cooke, who was afterwards the regicide. There he ſays, p. 4, concerning an Independent, "He thinks no man will be godly unleſs he promiſes to be ſo, therefore wonders that any Chriſtian ſhould ſpeak againſt a church covenant, which is no more than to promiſe to do that by God's aſſiſtance which the goſpel requires of him." This is a full proof that the Independents at that time uſed what they called a church covenant, as well as they have done ſince, and I ſuppoſe continue to do ſo ſtill. They admit all perſons to be their hearers, but account none to be properly of their church or congregation, how conſtantly ſoever they attend their prayers or

ſermons,

ſermons, and contribute to the maintenance of their miniſters, except they alſo ſign that covenant.

The Preſbyterians diſliked this way of covenanting uſed by the Independents, and their calling every congregation a church without dependency upon any other; and alſo that they allowed men to perform all ſpiritual functions, upon the choice of the people only, without impoſition of the hands of the Preſbytery; forgetting that the founders of their own religion, Calvin, Beza, and others, had no other ordination than what the Independent miniſters had. Theſe differences continued between them, and they treated each other as ſchiſmatics, not only during the rebellion (ſee note upon Part III. Canto ii. v. 771, 772), but alſo after the reſtoration of King Charles II. and during the reign of King James II. even till a year after the Revolution, and then they united together. Of which union Mr. Quick, a Preſbyterian miniſter, in his *Synodicon in Galliâ Reformatâ*, vol. ii. p. 467, gives the following account.

" After a moſt lamentable ſchiſm of above forty years continuance, it pleaſed God at laſt to touch the hearts of the godly miniſters of the Preſbyterian and Independent perſuaſion with

with a deep ſenſe of this great evil, in ſeparating ſo long the one from the other. Whereupon ſeveral pious and learned paſtors in the city of London, of both ways, met together divers times, and conferred each with other about healing this breach; and having frequent conſultations about it, and poured out many mighty and fervent prayers unto the God of grace and peace to aſſiſt them in it, upon Friday the ſixth day of March, 1690, according to our computation, moſt of the diſſenting nonconformiſt miniſters in the city, and many others from the adjacent parts of it, met together, and there was read to them the heads of agreement prepared by the committee, and which had been ſeen and peruſed by many of them before; and their aſſent unto them being demanded, it was readily accorded, and afterwards near a hundred gave in their names unto this union. This example was taking and leading to all the nonconforming miniſters of England, who, in many of their reſpective counties, had their meetings to compoſe this difference, and, by the bleſſing of God upon thoſe their endeavours, it was alſo, upon the ſight and conſideration of the printed heads of agreement among the united miniſters of London, effected; whereof notice was ſent up

to

to the brethren here in London. When the London miniſters firſt ſigned this union, they unanimouſly agreed to bury in the grave of oblivion the two names of diſtinction, Preſbyterian and Independent, and to communicate theſe articles of union unto all members in communion with them, in their particular churches, the Lord's day come ſevennight after; and that they would at the next meeting acquaint the united brethren, what entertainment and acceptance the reading of it had in their aſſemblies; which was done accordingly, and to general ſatisfaction." After this he gives the heads of their agreement, which thoſe that are curious to know may conſult the book. It was ſaid then, and I think it appears from the heads of their agreement, that the Preſbyterians yielded to the Independents in almoſt every point about which they had ſo long contended with them. So that theſe united brethren, as after this union they ſtyled themſelves, might all properly enough be called Independents. However, the names are now promiſcuouſly uſed by others, and they are called indifferently by either of thoſe names. For though many of them are now ordained after the Preſbyterian way, by impoſition of the hands of the Preſbytery; yet,

if

if they are not ſo ordained, but only choſen, and appointed to officiate by their congregation, they are by this agreement ſufficiently qualified to officiate as miniſters in their congregations, the Independents having always eſteemed ſuch ordinations indifferent, which they might uſe, or let alone, as they pleaſed.

As to their worſhip contained in the Directory *, while the Preſbyterians had the

* This directory contains no form of prayer, or of adminiſtration of ſacraments; but only gives ſome general rules for the direction of miniſters and people how to behave in church. As, that the people ſhould be grave and ſerious, attentive to the duty they are about: that the miniſter ſhould begin with prayer; that then he ſhall read a pſalm, or a chapter or two out of the Old or New Teſtament, and may expound them if he pleaſes; then a pſalm is to be ſung, after which the miniſter is to pray again, then to preach a ſermon, and to conclude with another prayer. Baptiſm in private places is forbidden, and ordered to be done only in the place of public worſhip. There are directions for miniſters to inſtruct the congregation in the nature and deſign of baptiſm, and to pray on the occaſion, but in what words or form he pleaſes. Then he is to demand the name of the child, and to baptiſe it in the form of words preſcribed in the goſpel. When the ſacrament of the Lord's Supper is to be adminiſtered, the miniſter, when his ſermon is ended, ſhall make a ſhort exhortation: the table is to be placed where the communicants may moſt conveniently ſit about it, and is to be decently covered. The miniſter is to begin the action with ſanctifying and bleſſing the elements of bread and wine ſet before him: then the words of inſtitution are to be read out of the evangeliſts, or Paul's firſt epiſtle to the Corinthians; then the miniſter is to take the bread into his hand, and to ſay thus, or ſomething like it: "I take this bread and break it, and give it unto you; take ye, eat ye, this is the body of Chriſt; do this in remembrance of him." In like manner he is to take the cup, and to ſay theſe, or the like words: "According to the inſtitution of our Lord Jeſus Chriſt, I take this cup, and give it unto you: this cup is the New Teſtament in the blood of Chriſt, which is ſhed for the remiſſion of the ſins of many; drink ye all of it." He is alſo ordered to communicate himſelf; but it is not ſaid, before he gives it to them,

aſcendant in the parliament-houſes, the Lords and Commons made an ordinance, dated *Die*

them, or after. He is ordered to ſay theſe words to the communicants in general, Take ye, eat ye; ſo he ſays them but once, and gives the bread, and alſo the cup afterwards, to him that is next him; and ſo they are handed round the table from one to another. Then he is to put them in mind of the grace of God in the ſacrament, and to conclude with a thankſgiving.

When perſons are to be married, the miniſter is firſt to pray, then to declare the inſtitution, uſe, and ends of matrimony, with the conjugal duties. Then the man is to take the woman by the right hand, ſaying, "I N. take thee N. to be my married wife, and do, in the preſence of God, and before this congregation, promiſe and covenant to be a loving and faithful huſband unto thee, until God ſhall ſeparate us by death." Then the woman takes the man by the right hand and ſays, "I N. take thee N. to be my married huſband, and I do, in the preſence of God, and before this congregation, promiſe and covenant to be a loving, faithful, and obedient wife unto thee, until God ſhall ſeparate us by death." Then, without any further ceremony, the miniſter pronounces them to be man and wife, and concludes with a prayer. When he viſits the ſick, he is to adviſe, direct, and pray with him. The dead ſhall be decently attended from the houſe to the place appointed for public burial, and then immediately interred, without any ceremony; praying, reading, and ſinging, both in going to and at the grave, ſhall be laid aſide. In all theſe directions for prayer, the miniſter is to make his own prayers; there is no form appointed: that would be to ſtint the ſpirit.

The Lord's Prayer is once juſt mentioned, and it is acknowledged, that it may lawfully be uſed as a prayer, as well as a pattern of prayer, but there is no order for the uſe of it on any occaſion; it is barely recommended to be uſed, if the miniſter thinks fit, and juſt when he pleaſes. My Lord Clarendon tells us, vol. i. fol. edit. that it was moved that the Creed and Ten Commandments ſhould be mentioned in this directory; but being put to the vote, they were rejected. It was juſtly obſerved long ago, that this directory is a rule without reſtraint; an injunction leaving an indifferency to a poſſibility of licentiouſneſs; an office without directing to any external act of worſhip, not preſcribing ſo much as kneeling or ſtanding, which but once names reverence, but enjoins it in no particular; an office that complies with no precedent of ſcripture, nor of any ancient church. This directory, not being commonly to be met with, this large account is given of it, that the reader may ſee what the Preſbyterians would have impoſed, in the room of the common-prayer.

Veneris,

Veneris, 3 *Januarii*, 1644, for the taking away the Book of Common-Prayer, for eſtabliſhing and putting in execution of the Directory for the public worſhip of God.

The Directory was drawn up by the Aſſembly of Divines, which was called by the Parliament, to aſſiſt and adviſe them in the reformation of religion, in the year 1643, and continued to ſit ſo long as the Preſbyterians' power prevailed. This Aſſembly of Divines, as it was called, conſiſted of * ten Peers, twenty members of the Houſe of Commons, about twenty epiſcopal Divines, and an hundred perſons more, moſt of which were Preſbyterians, a few Independents, and ſome to repreſent the kirk of Scotland, who were very zealous Preſbyterians. Few of the epiſcopal party, though ſummoned with the reſt, ever ſat with them, and thoſe few that did ſoon left them. My Lord Clarendon (vol. i. p. 530) ſays, that, except theſe few epiſcopal Divines, "the reſt were all declared enemies to the doctrine and diſcipline of the Church of England, ſome of them infamous in their lives and converſations,

* Mr. Selden (Table Talk, p. 169) gives this reaſon, "That there muſt be ſome laymen in the ſynod, to overlook the clergy, leſt they ſpoil the civil work: juſt as when the good woman puts a cat into the milk-houſe to kill a mouſe, ſhe ſends her maid to look after the cat, leſt the cat ſhould eat up the cream."

moſt of them of very mean parts in learning, if not of ſcandalous ignorance, and of no other reputation than of malice to the church of England." This aſſembly, beſides the Directory, drew up * ſeveral other matters, which they addreſſed, To the Right Honourable the Lords and Commons aſſembled in Parliament.

I have given the beſt account I can of the intention of our author in writing this poem; and ſhall beg leave to add ſome few obſervations upon the poem, and its author.

In the firſt place, it may be proper to take notice of an objection that has been made to it, by a celebrated writer.

" If Hudibras (ſays the very ingenious Mr. Addiſon, Spectator, No. 249) had been ſet out with as much wit and humour in heroic verſe as he is in doggerel, he would have made a much more agreeable figure than he does; though the generality of his readers are ſo wonderfully pleaſed with his double rhymes, that I don't expect many will be of my opinion in this particular." This ſeems to contradict

* They ſtyled one piece, The humble advice of the Aſſembly of Divines, now ſitting by ordinance of Parliament at Weſtminſter. They drew up likewiſe a confeſſion of faith, a larger catechiſm, and a ſhorter catechiſm; all addreſſed as their humble advice to both Houſes of Parliament. But I do not find that the Parliament added their authority to theſe pieces.

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what he aſſerts juſt before, where he delivers it as his opinion, that * burleſque, when the hero is to be pulled down, and degraded, runs beſt in doggerel. And I may appeal to the reader, whether our hero, who was a knight, colonel, and juſtice of the peace, is not effectually pulled down, and degraded, in the character and fortune of Sir Hudibras? However, Mr. Addiſon's obſervation is certainly juſt, and we cannot forbear wiſhing with Mr. Dryden (ſee Dedication to Juvenal, p. 128),

* *Burleſk*, ludicrus, jocularis. A burleſk poem, *carmen joculare*; G. *burleſque*; It. *burleſco*. To *burleſk*; G. *burler*; It. *burlare*; Lat. Barbaris *burdare eſt jocare*. De quo vid. Bourde, Jocus, Junii Etymologic. Anglican. "With regard to burleſque (ſays an ingenious French writer, Diſſertation ſur la Poeſie Anglois, ſee Gen. Hiſt. Dict. vol. vi. p 296), "the Engliſh have a poet whoſe reputation is equal to that of Scarron in French, I mean the author of Hudibras, a comical hiſtory in verſe, written in the time of Oliver Cromwell: it is ſaid to be a delicate ſatire on that kind of interregnum; and that it is levelled particularly at the conduct of the Preſbyterians, whom the author repreſents as a ſenſeleſs ſet of people, promoters of anarchy, and complete hypocrites. Hudibras, the hero of this poem, is a holy Don Quixote of that ſect, and the redreſſer of the imaginary wrongs that are done to his Dulcinea. The Knight has his Roſinante, his burleſque adventures, and his Sancho: but the Squire of the Engliſh poet is of an oppoſite character to that of the Spaniſh Sancho; for whereas the latter is a plain unaffected peaſant, the Engliſh Squire is a tailor by trade, a Tartuff, or finiſhed hypocrite by birth; and ſo deep a dogmatic divine, that

> He could deep myſteries unriddle,
> As eaſily as thread a needle,

as is ſaid in the poem. The author of Hudibras is preferable to Scarron, becauſe he has one fixed mark or object: and that, by a ſurpriſing effort of imagination, he has found the art of leading his readers to it, by diverting them."

that ſo great a genius (as Mr. Butler poſſeſſed) had not condeſcended to burleſque, but left that taſk to others, for he would always have excelled, had he taken any other kind of verſe.

But ſince burleſque was his peculiar talent, and he has choſen this kind of verſe, let us examine how far he may be juſtified and applauded for it. And here we cannot begin better than with the opinion of the great Mr. Dryden. Speaking of Mr. Butler (Dedication to Juvenal, p. 128, 129), he ſays, "The worth of his poem is too well known to need my commendation; and he is above my cenſure; the choice of his numbers is ſuitable enough to his deſign, as he has managed it; but in any other hand, the ſhortneſs of his verſe, and the quick returns of rhyme, had debaſed the dignity of ſtyle: His good ſenſe is perpetually ſhining through all he writes; it affords us not the time of finding faults; we paſs through the levity of his rhyme, and one is immediately carried into ſome admirable uſeful thought: After all he has choſen this kind of verſe, and has written the beſt in it."

To this let me add, that the ſhortneſs of verſe, and quick returns of rhyme, have been

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ſome of the principal means of raiſing and perpetuating the fame with which this poem has acquired; for the turns of wit and ſatirical ſayings, being ſhort and pithy, are therefore more tenable by the memory; and this is the reaſon why Hudibras is more frequently quoted in converſation than the fineſt pieces of wit in heroic poetry.

* "As to the double rhymes, we have Mr. Dryden's authority (ibid. p. 128), that they are neceſſary companions of burleſque writing. Beſides, were they really faults, they are neither ſo many as to caſt a blemiſh upon the known excellencies of this poem; nor yet ſolely to captivate the affections of the generality of its readers: No; their admiration is moved by a higher pleaſure than the mere jingle of words; the ſublimity of wit and pungency of ſatire claim our regard and merit our higheſt applauſe; In ſhort, the poet has ſurpriſingly diſplayed the nobleſt thoughts in a dreſs ſo humorous and comical, that it is no wonder that it ſoon became the chief entertainment of the King and court after its

* "As to the double rhymes in Hudibras (ſays the author of the Grub-ſtreet Journal, No. 47, ſee General Hiſtorical Dictionary, vol. vi. p. 295), though ſome have looked upon them as a blemiſh, it is generally the reverſe, they heightening the ridicule that was otherwiſe in the repreſentation, of which many inſtances may be produced." (See No. 48.)

publication, was highly eſteemed by one of the greateſt wits * in that reign, and ſtill continues to be an entertainment to all who have a taſte for the moſt refined ridicule and ſatire.

Hudibras is then an indiſputable original; for the poet trod in a path wherein he had no guide, nor has he had many followers. Though he had no pattern, yet he had the art of erecting himſelf into a ſtandard, lofty and elegant. Numberleſs imitators have been unwarily drawn after it: his method and verſe he has choſen at firſt view ſeeming ſo eaſy and inviting, they were readily liſted into the view of his fame: but alas! how miſerably have they failed in the attempt. Such wretched imitations have augmented the fame of the original, and evidenced the chiefeſt excellency in writing to be in Butler, which is the being natural and eaſy, and yet inimitable.

This has been long the diſtinguiſhing characteriſtic of Hudibras, grounded upon an un-

* The Earl of Rocheſter ſeemed to ſet a high value upon his approbation. Hor. Sat. x. imitated. See Works of Lords Rocheſter and Roſcommon, 2d edit. 1707, p. 25; and Gen. Hiſt. Dict. vol. vi. p. 295.

"I loath the rabble, 'tis enough for me,
If Sedley, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurſt, Buckingham,
And ſome few more, whom I omit to name,
Approve my ſenſe, I count their cenſure fame."

deniable

deniable truth, that all imitations have hitherto proved unſucceſsful. Indeed, it muſt be owned that Mr. Prior has been the moſt happy of all the followers of Butler, and has approached the neareſt to his ſtyle and humour. Though he was ſecond to Butler, as Philips was to Milton, yet he was ſenſible of an apparent diſparity betwixt them, as is obſerved in the notes (ſee the laſt note on the firſt Canto of this poem), where is the ingenuous acknowledgment he makes of his inferiority, in a ſingular compliment to our poet.

Attempts have likewiſe been made to tranſlate ſome parts of this poem into the Latin tongue: we have three ſimilies of this kind by the learned Dr. Harmer, in the poet's life; but he and all others have found a thorough tranſlation impracticable. Nay, ſo far ſpread is the fame of Hudibras, that we are told it has met with a general and kind reception through Chriſtendom by all that are acquainted with the language; and that it had been before now * tranſlated into moſt Eu-

* "There is one Engliſh poem—the title whereof is Hudibras—it is Don Quixote; it is our Satyre Menipèe blended together. I never met with ſo much wit in one ſingle book as in this; which at the ſame time is the moſt difficult to be tranſlated: who would believe that a work which paints in ſuch lively and natural colours the ſeveral foibles and follies of mankind, and where we meet with more ſentiments than words, ſhould baffle the endeavours of the ableſt tranſlator!

ropean languages in the laſt or preſent age, had not the poet, by coining new words, to make jingle to his verſes (called Carmen Joculare by the Latins), rendered it ſo extremely difficult to make it intelligible in another tongue. (See Dedication to an edition of Butler's poſthumous Works.) However, he is ſtill the unrivalled darling of his own country; and his name will be ever famed, while he continues to be read in the cloſets, and quoted in the writings and converſation, of the politeſt writers of the Engliſh nation.

Among the many excellencies peculiar to this poem, a very ſingular one ought not to be omitted, with which it may be ſaid to be qualified, in common with ſome other extraordinary writings: I mean the faſhion that has prevailed of preſcribing them for the cure of diſtempers both in body and mind; for inſtance, Dr. Serenus Sammonicus, a celebrated phyſician, has gravely preſcribed the fourth book of Homer's Iliad to be laid under the head for the cure of a quartan ague. (See the laſt note on Iliad the 4th.) Monſieur Saint Evremont has likewiſe recommended Don

But the reaſon of it is this: almoſt every part of it alludes to particular incidents." Voltaire's Letters concerning the Engliſh Nation, p. 212, 213, London 1733, 8vo.; Gen. Hiſt. Dict. vol. vi. p. 293. See likewiſe p. 296, ibid.

Quixote

Quixote as a proper potion to give relief to an heavy heart. (See Spectator, No. 163.) Jealouſy has been cured by the 170th and 171ſt Spectators taken in a diſh of chocolate; and No. 173, 184, 191, 203, 221, with half-a-dozen more of theſe wonder-working papers, are atteſted to be infallible cures for hypochondriac melancholy. See No. 547.—Hudibras may come in for his ſhare of fame with theſe renowned remedies; and I am much miſtaken if he may not ſtand in competition with any of the Spectators for the cure of the laſt-mentioned diſtemper. Upon theſe authorities, why might not this poem be preſcribed as an infallible cure not only of the ſpleen and vapours, but of enthuſiaſm and hypocriſy?

Having thus ſet to view the excellency of this Poem, and the univerſal applauſe it has deſervedly met with, what naturally follows but an inquiry after the Poet, and the reſpect that has been paid him? And here I am apprehenſive the one will prove as great a reproach to the nation as the other does an honour to it.

The Lord Dorſet was the firſt that introduced Hudibras into reputation at court; for Mr. Prior ſays (Dedication to his Poems) it

was

was owing to him that the court taſted that Poem. It ſoon became the chief entertainment of the King, who often pleaſantly quoted it in converſation. From this fair proſpect, therefore, we might rationally conclude, that the Poet taſted plentifully of royal munificence, and that he was cheriſhed by the Great, as well as his Poem. I am ſure his wit and his loyalty equally merited reward and encouragement: but alas! upon the ſtricteſt inquiry we ſhall find, that he met with * neglect inſtead of regard, and empty deluſive promiſes in the room of real performances. A diſregard of his friends was what King Charles has been highly blamed for; and we cannot have a ſtronger inſtance of that diſregard, than his being unmindful of Mr. Butler, whoſe works had done eminent ſervice to the royal cauſe, and honour to his country. It is ſtrange that King Charles ſhould be thus forgetful of a man whoſe words were ſo often in his mouth, and daily afforded him a remarkable pleaſure in converſation.

* Unpity'd Hudibras, your champion friend,
Has ſhown how far your charities extend;
This laſting verſe ſhall on his tomb be read,
He ſham'd you living, and upbraids you dead."

Hind and Panther, Dryden's Miſcel. Gen. Hiſt. Dict. vol. vi. p. 296.

We

We are indeed informed, that Mr. Butler was once in a fair way of obtaining a royal gratuity, as the following account, if true, will ſhow *. "Mr. Wycherly had always laid hold of any opportunity which offered to repreſent to his Grace (the Duke of Buckingham) how well Mr. Butler had deſerved of the Royal Family by writing his inimitable Hudibras; and that it was a reproach to the court that a perſon of his loyalty and wit ſhould ſuffer in obſcurity, and under the wants he did. The Duke ſeemed always to hearken to him with attention enough; and after ſome time undertook to recommend his pretenſions to his Majeſty. Mr. Wycherly, in hopes to keep him ſteady to his word, obtained of his Grace to name a day when he might introduce the modeſt and unfortunate Poet to his new patron: at laſt an appointment was made, and the place of meeting was appointed to be the Roe-Buck: Mr. Butler and his friend attended accordingly, the Duke joined them." But by an unlucky incident this interview was broke off, for which I refer the reader to the authority cited in the margin. And it will always be remembered, to the reproach of that learned age, that this great and

* General Hiſtorical Dictionary, vol. vi. p. 291.

inimitable Poet was ſuffered to live and die in want and obſcurity.

The King's exceſſive fondneſs for the Poem, and ſurpriſing * diſregard and neglect of the author, is fully and movingly related by Mr. Butler (Hudibras at Court, ſee Remains), who thence takes occaſion to do juſtice to his Poem by hinting its excellencies in general †, and paying a few modeſt compliments to himſelf, of which the following lines are worth tranſcribing:

Now you muſt know, Sir Hudibras
With ſuch perfections gifted was,
And ſo peculiar in his manner,
That all that ſaw him did him honour;
Among the reſt, this prince was one
Admir'd his converſation;

* "King Charles II. never ordered Butler more than one gratuity, and that was 300 pounds, which had this compliment paid to it, that it paſſed all the offices without a fee, at the ſolicitation of Mr. William Longueville of the Temple, Lord Danby being at that time High Treaſurer." A proof of the great honour and honeſty of our poet is this, "That, upon his being ordered the three hundred pounds above mentioned by the King, he called to mind that he owed more than that ſum to different perſons, from whom he had borrowed monies, or otherwiſe contracted debts; for which reaſon he entreated Mr. Longueville to pay away the whole gratuity, who accordingly did ſo; and Butler did not receive a ſhilling of it." (See Butler's Life under the word Hudibras, General Hiſt. Dict. vol. vi. p. 299, Note.)

† See Cervantes's reflection upon the bad books of his time, with a compliment upon his own, under the denomination of the Licentiate Marquez Torres. Jarvis's Life of Cervantes, p. 25.

This

This prince, whoſe ready wit and parts
Conquer'd both men and women's hearts,
Was ſo o'ercome with Knight and Ralph,
That he could never claw it off:
He never eat, nor drank, nor ſlept,
But Hudibras ſtill near him kept;
Never would go to church or ſo,
But Hudibras muſt with him go;
Nor yet to viſit concubine,
Or at a city-feaſt to dine,
But Hudibras muſt ſtill be there,
Or all the fat was in the fire.
Now, after all, was it not hard
That he ſhould meet with no reward
That fitted out this Knight and Squire
This monarch did ſo much admire?
That he ſhould never reimburſe
The man for th' equipage or horſe
Is ſure a ſtrange ungrateful thing
In any body but a king.
But this good king it ſeems was told
By ſome that were with him too bold,
If e'er you hope to gain your ends,
Careſs your foes, and truſt your friends—
Such were the doctrines that were taught,
'Till this unthinking king was brought
To leave his friends to ſtarve and die,
A poor reward for loyalty.

Mr. Butler's claim to a Poet's imaginary immortality, is in another place (Hudibras's epitaph, Remains) as handſomely and modeſtly made as by any other poet whatſoever:

But

But ſince his worſhip's dead and gone,
And mould'ring lies beneath this ſtone,
The reader is deſir'd to look
For his achievements in his book,
Which will preſerve of Knight the tale,
Till time and death itſelf ſhall fail.

Mr. Oldham (vol. ii. 6th edition, 1703, p. 426) pathetically commiſerates the extraordinary ſufferings of our Poet in a remarkable manner. In his Satire againſt Poetry, he introduces the ghoſt of Spenſer, diſſuading him from it, upon experience and example, that poverty and contempt were its inſeparable attendants. After Spenſer has gone over his own lamentable caſe, and mentioned Homer and Cowley in the ſame view, he thus movingly bewails the great and unhappy Mr. Butler:

On Butler who can think without juſt rage,
The glory and the ſcandal of the age?
Fair ſtood his hopes, when firſt he came to town,
Met every where with welcomes of renown;
Courted and lov'd by all, with wonder read,
And promiſes of princely favour fed;
But what reward for all had he at laſt?
After a life in dull expectance paſt,
The wretch, at ſumming up his miſpent days,
Found nothing left but poverty and praiſe;
Of all his gains by verſe, he could not ſave
Enough to purchaſe flannel and a grave;

Reduc'd

Reduc'd to want, he in due time fell ſick,
Was fain to die, and be interr'd on tick:
And well might bleſs the fever, that was ſent
To rid him hence, and his worſe fate prevent *.

Nor does Mr. Butler ſtand alone in ſuch lamentable misfortunes: Mr. Spenſer and Mr. Cowley before him will be indelible reproaches to the generoſity of this nation. Mr. Dryden (Dedication to Juvenal) has publiſhed to the world the hardſhips he laboured under, and Mr. Otway (Prologue to Conſtantine the Great) deters us from poetry upon the ſame topics with Spenſer; but, for the cure of ſuch as are addicted to the muſes, he adventures this wholeſome advice:

All you who have male iſſue, born
Under the ſtarving ſign of Capricorn,
Prevent the malice of their ſtars in time,
And warn them early from the ſin of rhyme:
Tell them how Spenſer ſtarv'd, how Cowley mourn'd,
How Butler's faith and ſervice were return'd:
And if ſuch warning they refuſe to take,
This laſt experiment, O parents! make:
With hands behind him, ſee th' offender ty'd,
The pariſh whip and beadle by his ſide;
Then lead him to ſome ſtall that does expoſe
The authors he loves moſt, there rub his noſe,
Till, like a ſpaniel laſh'd to know command,
He by the due correction underſtand
To keep his brains clean, and not foul the land,
Till he againſt his nature learn to ſtrive,
And get the knack of dulneſs how to thrive.

* See more, in memory of Mr. Oldham, by N. T.

But

But now thoſe gloomy diſencouraging times are happily vaniſhed, and we are got into an age wherein the muſes cheerfully rear up their awful heads; an age as eminent for rewarding her poetic ſons, as the laſt was notorious in depreſſing them: Poetry has now more bounteous patrons than the laſt age wanted: In ſhort, we live in an age that will not ſuffer a poetic genius to be damped or extinguiſhed by the want of ſubſiſtence, or even the fear of it.

Nothing more contributes to the honour of our country than this munificent regard to poetry: This is the reaſon why we have lately ſeen it arrive at the ſummit of perfection; and I may truly ſay, an univerſal love of its profeſſors is proportionably advanced along with it. If we lament the neglected poets of former ages, we can in this congratulate double the number who now flouriſh, or have flouriſhed, in the midſt of fame and veneration: Thoſe of our age have abounded in plenty, as much as theirs languiſhed in want. For poor Homer, we can boaſt of his admirable tranſlator; for Spenſer, we can name his laſt editor, the late Mr. Hughes, who enjoyed a beneficial place under the Lords Chancellors Cowper and Macclesfield; and his ſon Philips

(ſee

(ſee the Guardian, No. 32). The late Mr. Addiſon, Sir Richard Steele, and Mr. Congreve, may compenſate for a Dryden and an Otway; and for Mr. Butler, we can refer to the late Mr. Prior and Dean Swift.

Nor is the bounteous munificence of the preſent age confined only to its contemporary poets, but gratefully extends itſelf to thoſe that are dead. The late Dr. Garth's complaint (Preface to Ovid's Metamorphoſis, p. 52, 3d edition), that "Mr. Dryden, who could make kings immortal, and raiſe triumphant arches to heroes, now wants a poor ſquare foot of ſtone to ſhew where the aſhes of one of the greateſt poets that ever was upon earth are depoſited," can now no longer be popular. It was hearkened to by the late Duke of Buckinghamſhire, who, in 1720, erected a monument of marble for him in Weſtminſter Abbey.

But we can now ſay with great ſatisfaction, that Mr. Butler, among the infinite number of readers whom he conſtantly delighted, at length found one who publicly adopted him for his darling author; and, out of a grateful ſenſe of his merits and character, erected a neat monument to his memory in *Weſtminſter Abbey

* Mr. Sam. Weſley wrote the following lines upon the ſetting up of Mr. Butler's monument in Weſtminſter Abbey (Poems on ſeveral Occaſions, 4to. 1736, p. 62).

(ſee a delineation of it in Dart's Weſtm. plate iii. tom. i. p. 78, 79), which next to Hudibras will preſerve the fame of the Poet, and the exemplary generoſity of the Patron.—It ſums up his character both juſtly and elegantly.

M. S.
SAMUELIS BUTLERI,
Qui Strenſhamiæ, in agro Vigorn. nat. 1612,
obiit Lond. 1680.

Vir doctus imprimis, acer, integer;
Operibus ingenii, non item præmiis fœlix:
Satyrici apud nos carminis artifex egregius;
Quo ſimulatæ religionis larvam detraxit,
Et perduellium ſcelera liberrime exagitavit:
Scriptorum in ſuo genere, primus et poſtremus.

Ne, cui vivo deerant ferè omnia,
Deeſſet etiam mortuo tumulus,
Hoc tandem poſito marmore, curavit
JOHANNIS BARBER, Civis Londinenſis, 1721.

Which is thus tranſlated by the author of Weſtmonaſterium, in tom. i. p. 79,

Sacred to the Memory of
SAMUEL BUTLER,
Who was born at Strenſham, in Worceſterſhire, 1612,
And died at London, 1680.

A man

While Butler, needy wretch, was yet alive,
No gen'rous patron would a dinner give:
See him, when ſtarv'd to death, and turn'd to duſt,
Preſented with a monumental buſt.
The poet's fate is here in emblem ſhown,
He aſk'd for bread, and he receiv'd a ſtone.

A man of extraordinary learning, wit, and integrity:
Peculiarly happy in his writings,
Not ſo in the encouragement of them:
The curious inventor of a kind of ſatire amongſt us,
By which he pluck'd the maſk from pious hypocriſy,
And plentifully expoſed the villany of rebels:
The firſt and laſt of writers in his way.

Leſt he, who (when alive) was deſtitute of all things,
Should (when dead) want likewiſe a monument,
JOHN BARBER, Citizen of London, hath taken care,
by placing this ſtone over him, 1721.

Nothing now remains, but to make my acknowledgments to thoſe gentlemen who have kindly * aſſiſted me.

And, in the firſt place, I am highly indebted to the worthy and ingenious Mr. Chriſtopher Byron, of Mancheſter, for a great number of excellent notes. No leſs to the late Rev. and Learned Dr. Thomas Brett, for ſome hiſtorical notes, &c. communicated to me by my worthy and learned friend, the Rev. Dr. William Warren, Preſident of Trinity-hall, with ſome notes of his own. No leſs to the Rev. and Learned Mr. William Warburton, for his curious and critical obſervations, which were procured for me by my learned and worthy friend the Rev. Mr. James Tunſtall, B. D.

* The notes of former annotators are diſtinguiſhed by an aſteriſk; thoſe of my friends by the initial letters of their ſirnames.

Public

Public Orator of the univerſity of Cambridge, and Fellow of St. John's College.

The following reverend, worthy, and learned gentlemen are likewiſe entitled to my beſt acknowledgments. The Rev. Mr. William Smith, Rector of St. Mary's, Bedford; the Rev. Mr. William Smith, of Harleſton, in Norfolk; the late Mr. Samuel Weſley, of Tiverton; the Rev. Dr. N.; Dr. Dickins, Fellow of Trinity-hall, and Profeſſor of civil law in the univerſity of Cambridge; Dr. Heberden, M. D. Fellow of St. John's College, Cambridge; the Rev. Mr. Profeſſor Chapelow; Rev. Mr. Mickleburgh, B. D. Rector of Land Beech; Mr. Ward, Rhetoric Profeſſor of Greſham College; William Cole, Eſq. of King's College; the Rev. Mr. Thomas Herring, Fellow of Bennet College; Rev. Mr. Davies, of Shafteſbury; and Mr. Coxeter, of London.

As the notes of my worthy friends highly deſerve applauſe, I hope their excellency will in ſome meaſure atone for the too great length and other imperfections of my own, for which (as I cannot throw them into a table of errata) I ſincerely beg the pardon of every candid reader.

Cambridge,
May 1, 1744.

HUDIBRAS.

PART I. CANTO I.

ARGUMENT.

Sir HUDIBRAS *his paſſing worth,*
The manner how he ſally'd forth;
His arms and equipage are ſhown,
His horſe's virtues, and his own.
Th' adventure of the bear and fiddle
Is ſung, but breaks off in the middle.

BRITISH MUSEUM

Hogarth inv.[t] *Ridley sculp*

Published by Vernor & Hood, Dec. 1, 1798.

PART I. CANTO I.

WHEN civil dudgeon firſt grew high,
And men fell out they knew not why;
When hard words, jealouſies, and fears
Set folks together by the ears,

ARGUMENT, ver. ult. *Is ſung, but breaks off in the middle.*] A ridicule on Ronſarde's Franciade, and Sir William Davenant's Gondibert. (Mr. W.)

CANTO I. v. 1. *When civil dudgeon,* &c.] To take in dudgeon is inwardly to reſent ſome injury or affront, and what is previous to actual fury. It was altered by Mr. Butler, in an edition in 1674, to civil fury, whether for the better or worſe the reader muſt be left to judge. Thus it ſtood in the editions of 1684, 1689, 1694, and 1700. Civil dudgeon was reſtored in the edition of 1704, and has continued ſo ever ſince.

v. 2. *And men fell out they knew not why.*] It may be juſtly ſaid they knew not why, ſince (as Lord Clarendon obſerves, Hiſt. of the Rebellion, vol. i. fol. edit. p. 52) "The like peace and plenty and univerſal tranquillity was never enjoyed by any nation for ten years together before thoſe unhappy troubles began." See the like obſervation by Abp. Bramhall, Serpent Salve, Works in folio, p. 592.

v. 3. *When hard words,* &c.] By hard words he probably means the cant words uſed by the Preſbyterians and ſectaries of thoſe

5 And made them fight, like mad or drunk,
For Dame Religion, as for punk,

times; ſuch as *goſpel-walking*, *goſpel-preaching*, *ſoul-ſaving*, *elect*, *ſaints*, *the godly*, *the predeſtinate*, and the like, which they applied to their own preachers and themſelves; likewiſe *Arminians*, (ſome called them *Ormaniſts*, ſee Dr. Walker's Sufferings of the Epiſcopal Clergy, part ii. p. 252) *papiſts*, *prelatiſts*, *malignants*, *reprobates*, *wicked*, *ungodly*, and *carnal-minded*, which they applied to all loyal perſons, who were deſirous of maintaining the eſtabliſhed conſtitution in church and ſtate; by which they infuſed ſtrange fears and jealouſies into the heads of the people, and made them believe there was a formed deſign in the King and his miniſters to deprive them of their religion and liberties; ſo that, as ſoon as the parliament met, and the demagogues had aſſumed a licentiouſneſs in ſpeech, they firſt raiſed mobs to drive the King from his palace, and then regular forces to fight (as they falſely and wickedly pretended) for their religion: they ſet the people againſt the Common Prayer, which they made them believe was the Maſs-book in Engliſh, and nicknamed it *Porridge*. See Baſtwick's Letter to Mr. Aquila Wicks; Nalſon's Collections, vol. i. p. 503; Mercurius Ruſticus, No. 111, p. 100, 191; and the Lethargy of the Church of England: ſee Reformado preciſely characterised by a Church-warden, p. 6, Publ. Libr. Cambridge, xix. 9, 7. They enraged them likewiſe againſt the ſurplice, calling it *a rag of Popery*, *the whore of Babylon's ſmock*, and *the ſmock of the whore of Rome*; ſee a tract entitled, A Rent in the Lawn Sleeves, 1641, p. 4, and *a Babyloniſh garment*; ſee Reformado preciſely characterised, p. 8.

v. 6. *As for punk.*] Sir John Suckling has expreſſed this thought a little more decently in the tragedy of Brennoralt:

" Religion now is a young miſtreſs here,
For which each man will fight and die at leaſt;
Let it alone a while, and 'twill become
A kind of married wife, people will be
Content to live with it in quietneſs." (Mr. W.)

v. 8. *Tho' not a man of them knew wherefore.*] The greateſt bigots are uſually perſons of the ſhalloweſt judgment, as it was in thoſe wicked times, when women and the meaneſt mechanics became zealous ſticklers for controverſies, which none of them could be ſuppoſed to underſtand. An ingenious Italian, in Queen Eliſabeth's days, gave this character of the Diſciplinarians, their predeceſſors, "That the common people were wiſer than the wiſeſt of his nation; for here the very women and ſhopkeepers were better able to judge of predeſtination, and what laws were fit to be made concerning church-government, than what were fit to be obeyed or demoliſhed; that they were more able (or at leaſt thought ſo) to raiſe and

Whoſe honeſty they all durſt ſwear for,
Tho' not a man of them knew wherefore;
When goſpel-trumpeter, ſurrounded

and determine perplexed caſes of conſcience than the moſt learned colleges in Italy; that men of ſlighteſt learning, or at leaſt the moſt ignorant of the common people, were made for a new, or a ſuper-, or re-reformation of religion. And in this they appeared like that man who would never leave to whet and whet his knife till there was no ſteel left to make it uſeful." Hooker's Life, by Walton, p. 10, prefixed to his Eccleſ. Polity.

v. 9. *When goſpel-trumpeter, ſurrounded.*] The Preſbyterians (many of whom before the war had got into pariſh-churches) preached the people into rebellion, incited them to take up arms and fight the Lord's battles, and deſtroy the Amalekites, root and branch, hip and thigh (Coleman before the Commons, April 30, 1643, p. 24), and to root out the wicked from the earth; that was, in their ſenſe, all that loved the King, the biſhops, and the common prayer. They told the people afterwards, that they ſhould bind their kings in chains, and their nobles in links of iron; ſee Cheynel's Faſt Sermon before the Lords, March 26, 1645, p. 53; Century of eminent Preſbyterian Preachers, 1723, p. 7; and one Durance prayed to God at Sandwich, "That the King might be brought in chains of iron to his parliament;" Edward's Gangræna, part ii. p. 131, 134. part iii. p. 97. both which they literally did. And it has been fully made out, that many of the regicides were drawn into the grand rebellion by the direful imprecations of ſeditious preachers from the pulpit: This ſome of them owned, and, in particular, Dr. South tells us, "That he had it from the mouth of Axtell the regicide, that he, with many more, went into that execrable war with ſuch a controlling horror upon their ſpirits, from thoſe public ſermons, eſpecially of Brooks and Calamy (ſee a ſpecimen of their ſeditious paſſages, Cent. of eminent Preſbyterian preachers, chap. i. p. 3, 5, 6), that they verily believed they ſhould have been accurſed by God for ever if they had not acted their part in that diſmal tragedy, and heartily done the devil's work." Sermons, vol. i. p. 513. And in this ſenſe is that remarkable expreſſion of the Doctor to be taken, Vol. v. Serm. 1. "That it was the pulpit that ſupplied the field with ſwordmen, and the parliament-houſe with incendiaries. Sir Roger L'Eſtrange (Reflection on Fab. 67. part 1) girds them notably upon this head: "A trumpeter," ſays he, "in the pulpit is the very emblem of a trumpeter in the field, and the ſame charge holds good againſt both; only the ſpiritual trumpet is the moſt pernicious inſtrument of the two: for the latter ſerves only to rouſe

With long-ear'd rout, to battle ſounded;
And pulpit, drum eccleſiaſtic,
Was beat with fiſt, inſtead of a ſtick:
Then did Sir Knight abandon dwelling,
And out he rode a colonelling.

the courage of the ſoldiers, without any doctrine or application upon the text; whereas the other infuſes malice over and above, and preaches death and damnation both in one, and gives the very chapter and verſe for it." See Mr. Addiſon's remark upon this and the following lines, Spectator, No. 60. and deſcription of perſons under muſical inſtruments, Spectator, No. 153.

v. 10. *With long-ear'd rout, to battle ſounded.*] Their ears appeared to greater advantage from the ſhortneſs of their hair; whence they got the name of Round-heads: See Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 267. Mr. Cleveland, in his Hue and Cry after Sir John Preſbyter, deſcribes him to be

" With hair in character, and luggs in text:"

And Mr. Dryden, Hind and Panther,

" And pricks up his predeſtinating ears."

" His barber ſhall ſo roundly indent with his head, that our eyes may as well ſee his ears, as our ears hear his doctrine." Reformado preciſely characterered, p. 12. Publ. Libr. Cambridge, xix. 9, 7.

" England farewel, with ſin and Neptune bounded,
Nile ne'er produc'd a monſter like a Round-head."

The Committee-man curried, a comedy, by S. Sheppard, 1647, Act 1. Royal Libr. Cambridge.

I have heard of one H-ll, a preciſian of this cut, who, after the Reſtoration, rebuking an orthodox clergyman for the length of his hair, in anſwer to him he replied, " Old Prig, I promiſe you to cut my hair up to my ears, provided you will cut your ears up to your hair."

v. 11, 12. *And pulpit, drum eccleſiaſtic,—Was beat with fiſt,* &c.] Alluding to their vehement action in the pulpit, and their beating it with their fiſts, as if they were beating a drum. The author of A Character of England, in a Letter to a French Nobleman, 1659, p. 15. obſerves, " That they had the action of a thraſher rather than of a divine:" and it is remarked (ſee Letter ſent to London, from a Spy at Oxford, to Mr. Pym, *&c.* 1643, p. 4) of John Sedgewick, " That he thraſhed ſuch a ſweating lecture, that he put off his doublet;" and by Dr. Echard (ſee Contempt of the Clergy, p. 56), " That the preacher ſhrunk up his ſhoulders, and ſtretched himſelf, as if he was going to cleave a bullock's head." Their action

in

15 A wight he was whoſe very ſight would
Entitle him, Mirror of Knighthood;
That never bow'd his ſtubborn knee
To any thing but chivalry;

in the pulpit, and preciſe hypocritical behaviour in other reſpects, is alluded to in the following lines:

" Both Cain and Judas back are come,
In vizards moſt divine;
God bleſs us from a pulpit drum,
And preaching Catiline!" (Sir J. Birkenhead revived, p. 5)

The mock majeſty of placing the epithet after the ſubſtantive, and the extreme appoſiteneſs of the ſimile, may make it well deſerve to be quoted, without any conſideration of the rhyme at all.

v. 12. *Inſtead of a ſtick.*] The ſpeaking *a ſtick* as one word, with the ſtreſs upon *a*, ſeems not blameable; for the change of accent only heightens the burleſque, and conſequently is rather an excellency than a fault.

v. 13. *Then did Sir Knight*, &c.] Our Author, to make his Knight appear more ridiculous, has dreſſed him in all kinds of fantaſtic colours, and put many characters together to finiſh him a perfect coxcomb.

v. 14. *And out he rode a colonelling.*] The Knight (if Sir Samuel Luke was Mr. Butler's hero) was not only a Colonel in the parliament-army, but alſo Scoutmaſter-general in the countries of Bedford, Surry, *&c.* (Walker's Hiſt. of Independency, part i. p. 170.) This gives us ſome light into his character and conduct; for he is now entering upon his proper office, full of pretendedly pious and ſanctified reſolutions for the good of his country; his peregrinations are ſo conſiſtent with his office and humour, that they are no longer to be called fabulous or improbable. The ſucceeding Cantos are introduced with large prefaces, but here the poet ſeems impatient till he get into the deſcription and character of his hero. (Mr. B.)

v. 15. *A wight he was*, &c.] *Wight* often uſed for *perſon* by Chaucer, Spenſer, and Fairfax in his Godfrey of Bulloign, *&c. &c.*

v. 16. *Mirror of Knighthood.*] There was a book ſo called; ſee Don Quixote, vol. i. c. 6. p. 48; and Don Quixote is ſo called by Cervantes, vol. i. b. 2. c. 1. p. 77. Mirror of Chivalry, vol. ii. c. 2. p. 26, 29. vol. iii. c. 7. p. 65. vol. iv. c. 56. p. 557, 616. Motteux's edition, 1706, and Palmerin, in Beaumont and Fletcher's Knight of the Burning Peſtle, act i. See likewiſe Hiſtory of Valentine and Orſon, c. xli. p. 178.

v. 17, 18. *That never bow'd his ſtubborn knee—To any thing but chivalry.*] *i. e.* He kneeled to the King when he knighted him, but ſeldom upon any other occaſion.

Nor put up blow, but that which laid
Right Worſhipful on ſhoulder-blade:
Chief of domeſtic knights and errant,
Either for chartel or for warrant:
Great on the bench, great in the ſaddle,
That could as well bind o'er as ſwaddle;
Mighty he was at both of theſe,
And ſtyl'd of war as well as peace.
(So ſome rats, of amphibious nature,

v. 19, 20. *Nor put up blow, but that which laid—Right Worſhipful on ſhoulder-blade.*] Alluding to the blow the King laid on his ſhoulder with a ſword when he knighted him. To this he refers, Part II. Canto i. v. 235, 236.

Th' old Romans freedom did beſtow,
Our princes worſhip, with a blow;

and to ſome of the other ceremonies of knighthood, Part I. Canto ii. v. 742, 743.

Was I for this entitled Sir,
And girt with ruſty ſword and ſpur?

In the time of Charles the Great, the way of knighting by the *Colaphus*, or giving a blow on the ear, was uſed in ſign of ſuſtaining future hardſhips: See Aſhmole's Hiſtory of the Garter, p 36. The *Accolade*, or ceremony of embracing the knight (a ceremony often mentioned by the writer of Amadis de Gaul), was firſt performed by the Emperor Charles the Great, upon knighting his ſon Lewis Debonair: Aſhmole, *id. ib.* The cuſtomary way of knighting at this time (ſee Sir William Segar's book, entitled, Of Honour civil and military, lib. ii. cap. 2. p. 74) is as follows: "He that is to be made knight is ſtricken by the prince with a drawn ſword upon his back or ſhoulder, the prince ſaying, *Soys Chevalier, (Soy Chivaler, à nome de Dieu*; Guillim, part ii. p. 226) and in times paſt was added *Saint George*; and, when the knight riſeth, the prince ſaith *Avance*." This is the manner of dubbing knights at this preſent, and the word *dubbing* was the old word, and not *creating*: See Aſhmole, p. 40. Selden's Titles of Honour, 2d edit. part ii. chap. 1, 2. Hiſtorical Eſſay on Nobility, 2d edit. vol. ii. p. 554. Mowbray Duke of Norfolk, upon Bolingbroke's challenge (ſee Shakeſpeare's King Richard II. act i. p. 258. Mr. Theobald's firſt edit. vol. iii. 1733), and throwing down his gauntlet, ſays,

Are either for the land or water.)
But here our authors make a doubt
Whether he were more wiſe or ſtout.
Some hold the one, and ſome the other;
But, howſoe'er they make a pother,
The diff'rence was ſo ſmall, his brain
Outweigh'd his rage but half a grain;
Which made ſome take him for a tool
That knaves do work with, call'd a Fool.

" I take it up, and by this ſword I ſwear,
Which gently laid my knighthood on my ſhoulder,
I'll anſwer thee in any fair degree,
Or chivalrous deſign of trial."

Sir Kenelm Digby tells us (ſee Diſcourſe concerning the Cure of Wounds by the Powder of Sympathy, p. 105), that when King James I. who had an antipathy to a ſword, dubbed him knight, had not the Duke of Buckingham guided his hand aright, in lieu of touching his ſhoulder, he had certainly run the point of it into his eye. See the manner in which the innkeeper dubbed Don Quixote knight, part i. book 1. chap. 3.

v. 22. *Either for chartel.*] Chartel ſignifies a letter of defiance or challenge to a duel, in uſe when combats were allowed to decide difficult controverſies not otherwiſe to be determined by law: See Cowel's and Manley's Interpreters, and Jacob's Law Dictionary. A trial (and the laſt) of this kind was intended between the Marquis of Hamilton and the Lord Rea in the year 1631, but the King put an end to the diſpute: Echard's Hiſtory of England, vol. ii. p. 97. In this ſenſe Lord Roos uſes the word, in his anſwer to the Marquis of Dorcheſter's letter, Feb. 25, 1659, p. 5. " You had better have been drunk, and ſet in the ſtocks for it, when you ſent the poſt with a whole packet of chartels for me." See an account of duelling, Tatler, No. 93; and of trials of titles in this way, Salmon's Hiſtory of Hertfordſhire, p. 178, 179, 180, 181. Mezeray produces one inſtance of a combat in trial of a perſon's innocency as early as the year 628. See Hiſtory of France, tranſlated by Bulteel, p. 4.

v. 23. *Great on the bench, great in the ſaddle.*] In this character of Hudibras all the abuſes of human learning are finely ſatirized, philoſophy, logic, rhetoric, mathematics, metaphyſics, and ſchool-divinity. (Mr. W.)

v. 24. *That could as well bind o'er as ſwaddle.*] *Swaddle*, bang, cudgel, or drub. See Bailey's Dictionary.

For 't has been held by many, that
As Montaigne, playing with his cat,
Complains ſhe thought him but an aſs,
Much more ſhe would Sir HUDIBRAS,
(For that's the name our valiant Knight
To all his challenges did write):
But they're miſtaken very much,
'Tis plain enough he was no ſuch.
We grant, altho' he had much wit,
H' was very ſhy of uſing it;
As being loth to wear it out,
And therefore bore it not about,

v. 38. *As Montaigne, playing with his cat.—Complains ſhe thought him but an aſs.*] "When I am playing with my cat," ſays Montaigne, Eſſays, book ii. chap. 12, "who knows whether ſhe hath more ſport in dallying with me than I have in gaming with her? We entertain one another with mutual apiſh tricks," &c. How artfully is this ſimple humour in Montaigne ridiculed in a pretty ſimile? But we are in a more refined age than that which Butler lived in, and this humour is rather applauded than condemned. See an account of Iſaac Bickerſtaff's playing with his cat, Tatler. (Mr. B.)

v. 40. *Much more ſhe would Sir Hudibras.*] Geoffrey of Monmouth, Biſhop of St. Aſaph, makes mention of a Britiſh King of this name, who lived about the time of Solomon, and reigned thirty-nine years; he compoſed all diſſenſions among his people, and built Kaerlem or Canterbury, Kaerguen or Wincheſter, and the town of Paladur, now Shafteſbury: See his Britiſh Hiſtory, tranſlated by Thompſon, c. ix. p. 48. Robert of Glouceſter's Chronicle, by Hearne, vol. i. p. 28. Fabian's Chronicle, part i. c. 12. fol. edit. 1516. Spenſer's Fairy Queen, book ii. canto x. 5, 25. vol. ii. p. 315. Hughes's edit. Somner's Antiq. of Canterbury, 4to, 1640, p. 3. I am of opinion that Mr. Butler rather alludes to one of Spenſer's knights: See Fairy Queen, book ii. canto 2. § 17.

"He that made love unto the eldeſt dame
Was hight Sir Hudibras, an hardy man;
Yet not ſo good of deeds as great of name,
Which he by many raſh adventures wan,
Since errand arms to *ſew* he firſt began."

(follow)

v. 51,

Unleſs on holidays, or ſo,
As men their beſt apparel do.
Beſide, 'tis known he could ſpeak Greek
As naturally as pigs ſqueak;
That Latin was no more difficile,
Than to a blackbird 'tis to whiſtle:
Being rich in both, he never ſcanted
His bounty unto ſuch as wanted;
But much of either would afford
To many, that had not one word.
For Hebrew roots, altho' they're found
To flouriſh moſt in barren ground,

v. 51, 52. *Beſide, 'tis known he could ſpeak Greek—As naturally as pigs ſqueak.*]

" He Greek and Latin ſpeaks with greater eaſe
Than hogs eat acorns, and tame pigeons peaſe."
Panegyric Verſes upon Tom Coriat and his Crudities, by Lionel Cranfield.

v. 53, 54. *That Latin was no more difficile,—Than to a blackbird 'tis to whiſtle.*] Sancho Pancha obſerves upon Don Quixote (vol. iii. chap. 28. p. 274), " that he is a main ſcholard, latins it hugely, and talks his own mother tongue as well as one of your varſity doctors." The country people were in thoſe days fond of hearing Latin in ſermons, as appears from the following account of Dr. Pocock (ſee his life by Dr. Twells, prefixed to his works, p. 22): " One of the learned Dr. Pocock's friends, paſſing through Childrey, which was the Doctor's living, inquired who was the miniſter, and how they liked him; and received from them this anſwer: " Our parſon is one Mr. Pocock, a plain honeſt man; but, Maſter," ſaid they, " he is no Latiner."

v. 55, 56. ——*he never ſcanted—His bounty unto ſuch as wanted.*] This is the property of a pedantic coxcomb, who prates moſt learnedly amongſt illiterate perſons, and makes a mighty pother about books and languages there, where he is ſure to be admired, though not underſtood.

v. 59. *For Hebrew roots, altho' they're found.*] Dr. Echard (ſee Defence of his Reaſons for the Contempt of the Clergy, &c. entitled,

He had ſuch plenty as ſuffic'd
To make ſome think him circumcis'd:
And truly ſo he was, perhaps,
Not as a proſelyte, but for claps.
He was in logic a great critic,
Profoundly ſkill'd in analytic:
He could diſtinguiſh and divide
A hair 'twixt ſouth and ſouth-weſt ſide;

Grounds and Reaſons, &c. p. 114) tells us, "That ſome are of opinion that children may ſpeak Hebrew at four years of age, if they be brought up in a wood, and ſuck of a wolf; and Sir Thomas Browne obſerves (Vulgar Errors, book v. chap. 22), "That children in the ſchool of Nature, without inſtitution, would naturally ſpeak the primitive language of the world, was the opinion of the ancient heathens, and continued ſince by Chriſtians, who will have it our Hebrew tongue, as being the language of Adam."

v. 60. *To flouriſh moſt in barren ground.*] If ſo, why may we not infer that German monk to have been a wag, who, taking a catalogue of a friend's library, and meeting with a Hebrew book in it, entered it under the title of "A book that has the beginning where the end ſhould be." See Tatler, No. 239.

* v. 62. *To make ſome think him circumcis'd.*] Here again is an alteration without any amendment; for the following lines,

> And truly ſo he was, perhaps,
> Not as a proſelyte, but for claps,

are thus changed in the editions of 1674, 1684, 1689, 1694, 1700;

> And truly ſo perhaps he was,
> 'Tis many a pious Chriſtian's caſe,

reſtored in the edition of 1704. The Heathens had an odd opinion, and gave a ſtrange reaſon why Moſes impoſed the law of circumciſion on the Jews, which, how untrue ſoever, I will give the learned reader an account of, without tranſlation, as I find it in the annotation upon Horace, wrote by my worthy and learned friend Mr. William Baxter, the great reſtorer of the ancient, and promoter of modern learning, Hor. ſat. 9. ſermon. lib. i. "Curtis, quia pellicula imminuti ſunt; quia Moſes Rex Judæorum, cujus legibus reguntur, negligentia φιμωθεὶς medicinaliter exſectus eſt, et

ne

On either which he would diſpute,
Confute, change hands, and ſtill confute:
He'd undertake to prove, by force
Of argument, a man's no horſe;
He'd prove a buzzard is no fowl,
And that a lord may be an owl,
A calf an alderman, a gooſe a juſtice,

ne ſolus eſſet notabilis, omnes circumcidi voluit." Vet. Schol. vocem φιμωθεις, quæ inſcitia librarii exciderat, repoſuimus ex conjectura, uti et *medicinaliter exſectus* pro *medicinalis effectus*, quæ nihil erant. Quis miretur ejuſmodi convicia homini Epicureo atque Pagano excidiſſe? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam ſatyra quinta hæc habet: "Conſtat omnia miracula certa ratione fieri, de quibus Epicurei prudentiſſime diſputant."

v. 65. *He was in logic a great critic.*] See an account of Tim, Dialogue between Timothy and Philatheus, vol. i. p. 6; and Subtle's advice to Kuſtrel, Ben Jonſon's Alchymiſt, act iv. ſc. 2; a definition of a critic, Tale of a Tub, 3d edit. p. 87; Tatler, No. 165; and a banter upon critics, Spectator, No. 592. Some of the ſaints of thoſe times were no great friends to logic, as appears from the following paſſage: "Know you, that logic and philoſophy (in which you are better verſed than in the word of God) are not inventions or inſtitutions of Jeſus Chriſt and his apoſtles, but of the devil and antichriſt, with which they have mainly and principally upheld their black, dark, and wicked kingdom." See T. Lilburn's Anſwer to nine arguments written by T. B. 1645, p. 2.

v. 66. *Profoundly ſkill'd in analytic.*] "Analytic method takes the whole compound as it finds it, whether it be a ſpecies or an individual, and leads us into the knowledge of it, by reſolving it into its principles or parts, its generic nature, and ſpecial properties; and is called the method of reſolution:" See Dr. Watts's Logic, p. 341.

v. 75. *A calf an alderman.*] Such was Alderman Pennington, who ſent a perſon to Newgate for ſinging (what he called) a malignant pſalm: See a further account of him, Sir William Dugdale's Short View of the Troubles, p. 567, 568; Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 16; Walker's Hiſtory of Independency, part i. p. 170. edit. 1661.

Ib. —— *a gooſe a juſtice.*] Lord Clarendon obſerves (Hiſtory of the Rebellion, vol. iii. p. 72), "That after the declaration of No more

And rooks committee-men and truſtees.
He'd run in debt by diſputation,
And pay with ratiocination.
All this by ſyllogiſm, true
In mood and figure, he would do.
For rhetoric, he could not ope
His mouth, but out there flew a trope;
And when he happen'd to break off
In' th' middle of his ſpeech, or cough,
H' had hard words ready to ſhew why,
And tell what rules he did it by;

more addreſſes to the King, they who were not above the condition of ordinary conſtables ſix or ſeven years before were now juſtices of the peace, who executed the commands of the parliament in all the counties with rigour and tyranny, as was natural for ſuch perſons to uſe over and towards thoſe upon whom they had looked at ſuch a diſtance: The whole government of the nation remained in a manner wholly in their hands who, in the beginning of the parliament, were ſcarce ever heard of, or their names known, but in the places where they inhabited." Dr. Bruno Ryves informs us (Mercurius Ruſticus, No. iii. p. 30), That the "town of Chelmsford, in Eſſex, was governed, at the beginning of the rebellion, by a tinker, two cobblers, two tailors, and two pedlars." The fable in Sir Roger L'Eſtrange, part ii. fab. 38. of the Aſſes made Juſtices, is a juſt ſatire upon thoſe times; and I wiſh it had never ſuited more modern ones. To ſuch juſtices the Tatler's interrogatory (No. 14) might have been properly applied, "Who would do juſtice on the juſtices?" See an account of Juſtice Shallow (the Coxcomb, act 5, Beaumont and Fletcher's Works, 1679, vol. ii. p. 334), and John Taylor's Baſket Juſtice, Works, p. 185, 190.

v. 76. *And rooks committee-men*——] In the ſeveral counties, eſpecially the aſſociated ones, Middleſex, Kent, Surry, Suſſex, Norfolk, Suffolk, and Cambridgeſhire (ſee Echard's hiſtory of England, vol. ii. p. 338), which ſided with the parliament, committees were erected of ſuch men as were for the *good cauſe*, as they called it, who had authority from the members of the two houſes at Weſtminſter to fine and impriſon whom they pleaſed; and they haraſſed and oppreſſed the country in a moſt arbitrary and ſcandalous manner;

Elſe, when with greateſt art he ſpoke,
You'd think he talk'd like other folk:
For all a rhetorician's rules
Teach nothing but to name his tools.
But, when he pleas'd to ſhew't, his ſpeech
In loftineſs of ſound was rich;
A Babyloniſh dialect,
Which learned pedants much affect;
It was a party-colour'd dreſs
Of patch'd and piebald languages:
'Twas Engliſh cut on Greek and Latin,

manner; on which account they are with great propriety called *rooks*: See an hiſtorical account of theſe committees in Dr. Walker's Sufferings of the Epiſcopal Clergy, part 1.

v. 79. *All this by ſyllogiſm true.*] An argument in logic conſiſting of three propoſitions, wherein, ſome things being ſuppoſed or taken for granted, a concluſion is drawn different from the things ſuppoſed.

v. 80. *In mood and figure.*] *Figure*, in logic, is a due diſpoſal of a middle term of a ſyllogiſm with the two extremes.

v. 82 ——*a trope.*] The turning a word from its proper ſignification to another.

v. 84, 85. ——*or cough,*——*And tell what rules he did it by.*] "Oliver Maillard etoit un Cordelier, qui prechoit avec reputation dans le dernier ſiecle. On a de lui deux volumes en octavo de ſermons en Latin, imprimez à Paris en 1511, 1513." "Les predicateurs de ſon tems affectant de TOUSSER, comme un choſe qui donnoit de la grace à leurs declamations, il n'a pas manqué dans un ſermon en François, imprimé à Bruges vers l'année 1500, de marquer à la marge par des *hem hem* les endroits où il avoit touſsé." Melanges d'Hiſtiore et de Litterature, par M. de Vigneul Marville, *i. e.* le Chartreux Don Bonaventure d'Argonne, V. 1. p. 106. (Mr. W.)

* v. 93. *A Babyloniſh dialect.*] A confuſion of languages, ſuch as ſome of our modern virtuoſi uſed to expreſs themſelves in.

v. 97. *'Twas Engliſh cut on Greek and Latin.*] The leading men of thoſe times were fond of appearing learned, and commonly mixed

Latin

Like fuſtian heretofore on ſatin.
It had an odd promiſcuous tone,
As if h' had talk'd three parts in one;
Which made ſome think, when he did gabble,
Th' had heard three labourers of Babel,
Or Cerberus himſelf pronounce
A leaſh of languages at once.

Latin with Engliſh in their ſpeeches, eſpecially the country juſtices, of which Hudibras was one, (ſee in proof a book entitled, The Speeches and Paſſages of this Great and Happy Parliament, 1641, p. 207, 233, &c. 296, 297, &c. 402), though they knew little more of the Latin tongue than Pratt, Chancellor of France (ſee Hen. Stephens's Prep. Treatiſe to his Apology for Herodotus, p. 241), who having read the letter which King Henry VIII. ſent to the French King, Francis I. wherein this clauſe was, "Mitto tibi duodecim moloſſos, I ſend you twelve maſtiff dogs," he expounded it, "I ſend you a dozen mules." The ſtory is told of a cardinal by Dr. Fuller, Worthies of Somerſetſhire, p. 18. See Peter de Quir's letter in the 396th Spectator.

v. 98. *Like fuſtian heretofore on ſatin.*] A faſhion, from the manner of expreſſion, probably not then in uſe, where the coarſe fuſtian was pinked, or cut into holes, that the fine ſatin might appear through it: See an account of the ſlaſhing, pinking, and cutting of doublets, Dr. Bulwer's Artificial Changeling, 1654, p. 537. The author of a book entitled, A ſhort Character of France, 1659, p. 34. compares their fineſt pieces of architecture to ſatin pinked upon canvas: See likewiſe a tract publiſhed the ſame year, entitled Gallus Caſtratus, p. 14.

v. 100. *As if h' had talk'd three parts in one.*] The phraſe alludes to the old catches in three parts. (Mr. W.)

v. 101, 102. *Which made ſome think, when he did gabble,—Th' had heard three labourers of Babel.*] Diodorus Siculus (Rer. Antiquar. lib. iii. cap. 13. p. 56. Baſileæ, 1548. I take the liberty of quoting this tranſlation, having no other copy) makes mention of ſome ſouthern iſlands, the inhabitants of which, having their tongues divided, were capable of ſpeaking two different languages, and converſing with two different perſons at the ſame time: See likewiſe Dr. Bulwer's Artificial Changeling, ſc. xiv. p. 232, &c. Torquemeda's Spaniſh Mandeville, diſc. i. fol. 17. The marvellous Rabelais (ſee Works, vol. v. chap. 31. p. 45) carries the point a great deal further, in his romantic account of the monſter Hearſay, whoſe

This he as volubly would vent
As if his ſtock would ne'er be ſpent;
And truly to ſupport that charge,
He had ſupplies as vaſt and large:
For he could coin or counterfeit
New words, with little or no wit;
Words ſo debas'd and hard, no ſtone
Was hard enough to touch them on;

whoſe mouth, he obſerves, was ſlit up to his ears, and in it were ſeven tongues, each of them cleft into ſeven parts, and he talked with all the ſeven at once, of different matters, and in divers languages. See Milton's deſcription of the confuſion of languages, Paradiſe Loſt, book xii. l. 48, *&c.*

* v. 103. *Or Cerberus himſelf,* &c.] Cerberus, a name which poets give to a dog with three heads, which they feigned doorkeeper of hell, that careſſed the unfortunate ſouls ſent thither, and devoured them that would get out again; yet Hercules tied him up, and made him follow. This dog with three heads denotes the paſt, the preſent, and the time to come, which receive, and, as it were, devour all things. Hercules got the better of him, which ſhews that heroic actions are always victorious over time, becauſe they are preſent in the memory of poſterity.

v. 109. *Could coin or counterfeit new words.*] The preſbyterians coined a great number, ſuch as out-goings, carryings on, nothingneſs, workings out, goſpel-walking-times, *&c.* which we ſhall meet with hereafter, in the ſpeeches of the Knight and Squire, and others, in this poem; for which they are bantered by Sir John Birkenhead, Paul's Church-yard, cent. i. claſs 1. No. 16. the Children's Dictionary, an exact collection of all new words born ſince November 3, 1640, in ſpeeches, prayers, and ſermons, as well thoſe that ſignify ſomething as nothing; and cent. ii. claſs 5. § 109. Bellum grammaticale; that parliamentdome, councildome, committeedome, and ſworddome, are better words than chriſtendome, or kingdome. The author of the Spectator (No 458) obſerves, "That thoſe ſwarms of ſectaries that overran the nation in the time of the great rebellion carried their hypocriſy ſo high, that they had converted our whole language into a jargon of enthuſiaſm."

v. 111, 112. *Words ſo debaſed and hard, no ſtone—Was hard enough to touch them on.*] Thus it ſtands in every edition that I have met

And, when with haſty noiſe he ſpoke 'em,
The ignorant for current took 'em;
That had the orator, who once
Did fill his mouth with pebble ſtones
When he harangu'd, but known his phraſe,
He would have us'd no other ways.
In mathematics he was greater
Than Tycho Brahe, or Erra Pater:
For he, by geometric ſcale,

met with, which induced me to think that he alluded to the touch-ſtone, a ſtone to try gold and ſilver on: but Mr. Warburton is of opinion, that no tone would be an emendation, *i e.* words ſo debaſed and hard, that it was the utmoſt difficulty to pronounce them; which reading he thinks is made good by the 113th and the three following lines.

v. 113. *And when with haſty noiſe he ſpoke 'em.*]
Magna voce boat————
Celeri curſu verba fatigat.

v. 115. *That had the orator,* &c.] This and the three following lines not in the two firſt editions of 1663, but added in the edit. 1674. Demoſthenes is here meant, who had a defect in his ſpeech.

v. 120. *Than Tycho Brahe*—] An eminent Daniſh mathematician. At Gottorp there was a large globe, celeſtial within, and terreſtrial without, made after a deſign of Tycho Brahe; twelve perſons might ſit round a table within ſide of it, and make celeſtial obſervations in the turning of it. See Northern Worthies, in the Lives of Peter the Great, *&c.* 1728, p. 34. See further account of Tycho Brahe, Collier's Hiſt. Dictionary.

Ib. —— *or Erra Pater.*] William Lilly, the famous aſtrologer of thoſe times, ſo called by Mr. Butler, Memoirs of the year 1649, and 1650. The Houſe of Commons had ſo great a regard to his predictions, that the author of Mercurius Pragmaticus, (No. 20) ſtyles the members the ſons of Erra Pater. Mr. Butler probably named him ſo from an old aſtrologer, of whoſe predictions John Taylor the water poet makes mention, in the preface to his Caſt over the Water, Works, p. 156; and in Mr. Reading's Catalogue of Sion College Library, there is a tract, entitled, Erra Pater's Predictions. The elder Loveleſs (in Beaumont and Fletcher's Scornful Lady, act iv. ſcene 1) calls Abigail, "Dirty December, with a face as old

Could take the ſize of pots of ale;
Reſolve by ſines and tangents, ſtraight,
If bread or butter wanted weight;
And wiſely tell what hour o' th' day
The clock does ſtrike, by algebra.
Beſide, he was a ſhrewd philoſopher,
And had read ev'ry text and gloſs over;
Whate'er the crabbed'ſt author hath,
He underſtood b' implicit faith:
Whatever ſceptic cou'd inquire for,

old as Erra Pater, and ſuch a prognoſticating noſe:" and of Charles the ſcholar (in Beaumont and Fletcher's Elder Brother) 'tis obſerv'd, "That, after ſix hours conference with the ſtars, he ſups with old Erra Pater:" See Younger Brother, by Beaumont and Fletcher, act i. ſc. 2. And the writer of A Letter ſent to London from a Spy at Oxford, 1643, p. 13, ſays, "Surely the devil owed us a ſhame, that none of us were ſkilled in the book of fortune, Erra Pater, or Booker's Almanac." Some are of opinion, that by Erra Pater he meant the Wandering Jew, named Joh. Buttadæus: See an account of him in the Philoſophical Tranſactions; Sir Thomas Browne's Vulgar Errors; London Spy, vol. ii. book 3. Lett. 1. vol. vii. b. 4; Dr. Derham's Phyſico-Theology, book iv. chap. 10. p. 173.

v. 122. *Could take the ſize of pots of ale.*] As a juſtice of the peace he had a right to inſpect weights and meaſures: See Nelſon's Office and Authority of a Juſtice of the Peace, the ſixth edition, p. 622.

"For well his Worſhip knows, that ale-houſe fins
Maintain himſelf in gloves, his wife in pins."
A Satyr againſt Hypocrites, p. 3, 4.

v. 125, 126. *And wiſely tell what hour o' th' day—The clock does ſtrike, by algebra.*] There are many algebraic queſtions to which Mr. Butler may probably allude: See an odd account of the meaſuring of time, in Mr. Scot's Diſcovery of Witchcraft, book xvi. chap. 5. p. 478. and of a movement that meaſures time after a particular manner, Philoſophical Tranſactions, vol. xiv. No. 161, p. 647.

v. 129. *Whate'er the crabbed'ſt author hath.*] This and the following line not in the two firſt editions of 1664, and firſt inſerted in that of 1674.

* v. 131. *Whatever ſceptic,* &c.] Sceptic.—Pyrrho was the chief

For every why he had a wherefore;
Knew more than forty of them do,
As far as words and terms could go,
All which he underſtood by rote,
And, as occaſion ſerv'd, would quote;
No matter whether right or wrong,
They might be either ſaid or ſung.
His notions fitted things ſo well,

of Sceptic philoſophers, and was at firſt, as Apollodorus ſaith, a painter, then became the hearer of Driſo, and at laſt the diſciple of Anaxagoras, whom he followed into India, to ſee the Gymnoſophiſts. He pretended that men did nothing but by cuſtom; that there was neither honeſty nor diſhoneſty, juſtice nor injuſtice, good nor evil. He was very ſolitary, lived to be ninety years old, was highly eſteemed in his country, and created chief prieſt. He lived in the time of Epicurus and Theophraſtus, about the 120th olympiad. His followers were call'd Pyrrhonians; beſides which, they were named the Ephectics and Aphorectiçs, but more generally Sceptics. This ſect made their chiefeſt good to conſiſt in a ſedateneſs of mind, exempt from all paſſions, in regulating their opinions, and moderating their paſſions, which they call'd *ataxia* and *metriopathia*; and in ſuſpending their judgment in regard of good and evil, truth and falſehood, which they call'd *epoche*. Sextus Empiricus, who lived in the ſecond century, under the Emperor Antoninus Pius, writ ten books againſt the mathematicians or aſtrologers, and three of the Pyrrhonian opinion. The word is derived from the Greek σκέπτεσθαι, quod eſt, *conſiderare, ſpeculari*.

Ib.—— *enquire for*] *Inquere for* in all editions to 1689 incluſ.

v. 132. *For every why he had a wherefore.*] *i. e.* He could anſwer one queſtion by another, or elude one difficulty by propoſing another. (Mr. W.) See Ray's Engliſh Proverbs, 2d edit. p. 348; Shakeſpeare's Comedy of Errors, act ii. vol. iii. p. 17. Mr. Theobald's edit. 1733.

v. 139, 140. *His notions fitted things ſo well—That which was which he could not tell.*] This ſatire is againſt thoſe philoſophers who took their ideas of ſubſtances to be the combinations of nature, and not the arbitrary workmanſhip of the human mind; and that the eſſence of each ſort is no more than the abſtract idea: See Mr. Lock on the names of ſubſtances. This muſt give one a great idea of our author's penetration in metaphyſical enquiries. (Mr. W.)

* v. 143.

That which was which he could not tell,
But oftentimes miſtook the one
For th' other, as great clerks have done.
He could reduce all things to acts,
And knew their natures by abſtracts;
Where entity and quiddity,
The ghoſts of defunct bodies, fly;
Where truth in perſon does appear,
Like words congeal'd in northern air.

* v. 143. *He could reduce*, &c.] The old philoſophers thought to extract notions out of natural things, as chymiſts do ſpirits and eſſences; and when they had refined them into the niceſt ſubtleties, gave them as inſignificant names as thoſe operators do their extractions: But (as Seneca ſays) the ſubtiller things are rendered they are but the nearer to nothing; ſo are all their definitions of things by acts the nearer to nonſenſe. This and the following line added 1674.

v. 145, 146. *Where entity and quiddity,—The ghoſts of defunct bodies, fly.*] He calls the abſtracted notions of entity and quiddity very properly the ghoſts of bodies; thereby laſhing the too nice diſtinctions of metaphyſicians, who diſtinguiſh body, entity, and ſubſtance ſo finely from each other, that they ſay the two latter ideas or notions may remain, when the body is gone and periſhed; and ſo while Hudibras was pulling down Popery, he was ſetting up tranſubſtantiation.

* v. 147. *Where truth*, &c.] Some authors have miſtaken truth for a real thing, when it is nothing but a right method of putting thoſe notions or images of things (in the underſtanding of man) into the ſame ſtate and order that their originals hold in nature; and therefore Ariſtotle ſays, "Unumquodque ſicut ſe habet ſecundum eſſe, ita ſe habet ſecundum veritatem." Met. L. 2.

v. 148. *Like words congeal'd in northern air.*] See an explication of this paſſage, and a merry account of words freezing in Nova Zembla, Tatler, No. 254; and Rabelais's account of the bloody fight of the Arimaſphians and Nephelebites, upon the confines of the Frozen Sea, vol. iv. chap. 56. p. 229, Ozell's edition, 1737. To which Mr. John Dome probably refers, in his Panegyric upon T. Coryat and his crudities:

"Its not that French, which made his giants ſee
Thoſe uncouth iſlands, where words frozen be,
Till by the thaw next year they're voice again."

He knew what's what, and that's as high
As metaphyſic wit can fly.
In ſchool-divinity as able

v. 149, 150. *He knew what's what, and that's as high—As metaphyſic wit can fly.*] A ridicule on the idle ſenſeleſs queſtions in the common ſyſtems of logic, as Burgerſdicius's Quid eſt quid? from whence came the common proverbial expreſſion of He know's what's what, to denote a ſhrewd man. (Mr. W.) Metaphyſics, a ſcience which treats of *being* in general and its properties; of forms abſtracted from matter; of immaterial things, as God, angels, &c.

v. 152. *As he that hight Irrefragable.*] *Hight* ſignifies *called*, or *named*. In this ſenſe it is uſed by Chaucer,

" A worthy duke that hight Pirithous,
That fellow was to Duke Theſeus."

Chaucer's Knight's Tale, fol. 1. edit. 1602. See Reve's Tale, fol. 15; Squire's Tale, fol. 23; Merchant's Tale, fol. 28; Frankelen's Tale, fol. 50; Doctor of Phyſic's Tale, fol. 59; Romant of the Roſe, fol. 122. And Spencer uſes it in like manner.

" Malbecco he, and Hellenore ſhe hight."

Fairy Queen, vol. ii. book 3. canto 9. p. 489; Mr. Hughes's edit. ibid. p. 490. See Shakeſpeare, and Beaumont and Fletcher's Knight of the Burning Peſtle.

Ibid. —— *Irrefragable.*] Alexander Hales, ſo called. He was an Engliſhman, born in Glouceſterſhire, and flouriſhed about the year 1236, at the time when what was called ſchool-divinity was much in vogue; in which ſcience he was ſo deeply read, that he was called Doctor Irrefragabilis; that is, the Invincible Doctor, whoſe arguments could not be reſiſted. Vid. Alexandri Alenſis Angli Doctoris Irrefragabilis Ordinis Minorum, Summa Theolog. Colon. Agripp. 1622. 2 tom. fol. Royal Libr. Camb. Naucleri Cronograph. vol. ii. generat. 43. p. 994. Alſtedii Theſaur. Chronolog. 44. Chronol. Scholaſtic. p. 437. edit. 1628, Dr. Aldrich's Preface to his Artis Logicæ Compendium. See titles of Thomas Aquinas, Dunſcotus, and the reſt of the eminent ſchoolmen in Chambers's Dictionary. Theſe ſchoolmen ſpun their arguments very fine, and to a great length, and uſed ſuch nice diſtinctions that they are here juſtly compared to cobwebs Mr. Pope (ſee Eſſay on Criticiſm) ſpeaks of them with great contempt.

" Once ſchool divines this zealous iſle o'erſpread:
Who knew moſt ſentences was deepeſt read;
Faith, goſpel, all ſeem'd made to be diſputed,
And none had ſenſe enough to be confuted.
Scotiſts and Thomiſts now in peace remain
Amidſt their kindred cobwebs in Duck-lane."

Biſhop

As he that hight *Irrefragable*;
A ſecond Thomas, or at once
To name them all, another Dunce:

Biſhop Sanderſon (ſee 2d Lecture upon Promiſſory Oaths, tranſlated by the Royal Martyr, and reprinted by Mr. Lewis, 1722, p. 34) makes mention of one "Paul Corteſius, who, whilſt following Thomas and Scotus, and many more, he compiled Commentaries upon the Four Books of Sentences," growing weary of the terms uſed by the ſchools, as leſs Ciceronian, for church choſe rather to ſay ſenate, for eccleſiaſtical laws ſenate decrees, for predeſtination preſignation, for ordination of prieſts initiation, for angel genius, biſhop flamen, and the like.

v. 153, 154. *A ſecond Thomas, or at once—To name them all, another Dunce.*] Thus they ſtood in the two firſt editions of 1664, left out in thoſe of 1674, 1684, 1689, 1700, and not reſtored till 1704. * Thomas Aquinas, a Dominican friar, was born in 1224, ſtudied at Cologne and at Paris. He new modelled the ſchool-divinity, and was therefore called the Angelic Doctor, and Eagle of Divines. The moſt illuſtrious perſons of his time were ambitious of his friendſhip, and put a high value on his merits, ſo that they offered him biſhoprics, which he refuſed with as much ardor as others ſeek after them. He died in the fiftieth year of his age, and was canonized by Pope John XXII. We have his works in eighteen volumes, ſeveral times printed.

* Johannes Dunſcotus was a very learned man, who lived about the end of the thirteenth and beginning of the fourteenth century. The Engliſh and Scots ſtrive which of them ſhall have the honour of his birth. The Engliſh ſay he was born in Northumberland; the Scots alledge he was born at Dunſe in the Merſe, the neighbouring county to Northumberland, and hence was called Dunſcotus: Moreri, Buchanan, and other Scotch hiſtorians, are of this opinion, and for proof cite his epitaph,

"Scotia me genuit, Anglia ſuſcepit,
Gallia edocuit, Germania tenet."

He died at Cologne, Nov. 8, 1308. In the ſupplement to Dr. Cave's Hiſtoria Literaria, he is ſaid to have been extraordinary learned in phyſics, metaphyſics, mathematics, and aſtronomy; that his fame was ſo great when at Oxford, that 30,000 ſcholars came thither to hear his lectures; that, when at Paris, his arguments and authority carried it for the immaculate conception of the Bleſſed Virgin, ſo that they appointed a feſtival on that account, and would admit no ſcholars to degrees but ſuch as were of this mind. He was a great oppoſer of Thomas Aquinas's doctrine, and, for being a very acute logician, was called Doctor Subtilis, which was the reaſon alſo that an old punſter always called him the Lathy Doctor.

Profound in all the nominal
And real ways beyond them all;
For he a rope of ſand could twiſt
As tough as learned Sorboniſt;
And weave fine cobwebs, fit for ſcull
That's empty when the moon is full;
Such as take lodgings in a head
That's to be let unfurniſhed,
He cou'd raiſe ſcruples dark and nice
And after ſolve 'em in a trice,
As if divinity had catch'd

v. 155, 156. *Nominal and real*] Gulielmus Occham was Father of the Nominals, and Johannes Dunſcotus of the Reals: See Dr. Plot's Oxfordſhire, c. 9. p. 192. Theſe two lines not in the two firſt editions of 1664, but added in 1674.

v. 157, 158. *For he a rope of ſand could twiſt—As tough as learned Sorboniſt.*] Altered thus in edit. 1674, and continued till 1704:

And with as delicate a hand,
Could twiſt as tough a rope of ſand.

Mr. Smith of Harleſton is of opinion, that Mr. Butler alludes to the following ſtory. A gentleman of Paris, who was reduced in circumſtances, walking in the fields in a melancholy manner, was met by a perſon in the habit of a Doctor of the Sorbon, who, enquiring into his caſe, told him, that he had acquired ſo much by his ſtudies that it was in his power to relieve him, and he would do it, provided the gentleman would be at his devoirs, when he could no longer employ him. The agreement was made, and the cloven foot ſoon began to appear; for the gentleman ſet the Sorboniſt to fill a ſieve with water, which he performed, after ſtopping the holes with wax: Then he ordered him to make a rope of ſand, which the devil not being able to do, ſcratched his head, and marched off in confuſion. I meet with a ludicrous and parallel inſtance (Facet. Facetiar.-hoc eſt Joco-ſeriorum. Faſcicul. Nov. de peditu, ejuſque ſpeciebus, p. 27), " Cum quidam a dæmone valde urgeretur, ut ſe ei dederet; aſſentit tandem, ſi diabolus tria præſtet; petit igitur primo magnam vim auri; data eſt a diabolo: Secundo ut inviſibilis fieret; et ipſum diabolus docuit: Tertiâ vice cum maximè anxius eſſet, quidnam peteret, quod diabolus præſtare non poſſet: ei forte fortuna præ nimio metu elabitur diphthongus (ſpecies peditus)

The itch, on purpoſe to be ſcratch'd;
Or, like a mountebank, did wound
And ſtab herſelf with doubts profound,
Only to ſhew with how ſmall pain
The ſores of faith are cur'd again;
Altho' by woful proof we find
They always leave a ſcar behind.
He knew the ſeat of paradiſe,
Could tell in what degree it lies;
And, as he was diſpos'd, could prove it
Below the moon, or elſe above it.

ditus) hunc mihi modo ſi potes connecte: quod cum diabolus præſtare non poſſet, et alias iſto tormentario bombo territus fugeret, ille miſer præſentiſſimo animæ periculo, hoc uno bono ereptus eſt." * Sorbon was the firſt and moſt conſiderable college of the univerſity of Paris, founded in the reign of St. Lewis, by Robert Sorbon, which name is ſometimes given to the whole univerſity of Paris, which was founded about the year 741, by Charlemaigne, at the perſuaſion of the learned Alcuin, who was one of the firſt profeſſors there; ſince which time it has been very famous. This college has been rebuilt with an extraordinary magnificence, at the charge of Cardinal Richlieu, and contains lodging for thirty-ſix doctors, who are called the Society of Sorbon. Thoſe who are received among them, before they have received their doctor's degree, are only ſaid to be of the Hoſpitality of Sorbon. Claud. Hemeraus de Acad. Pariſ. Spondan. in Annal. Mezeray tranſlated by Bulteel, tom. i. p. 104. ſeems to think that the univerſity of Paris was founded in the year 790.

v. 159, 160. *And weave fine cobwebs fit for ſkull—That's empty when the moon is full.*] For the ſkull of lunatics.

v. 173, 174. *He knew the ſeat of paradiſe,—Cou'd tell in what degree it lies.*] See ſeveral whimſical opinions concerning the ſeat of paradiſe collected in a book entitled, The Spaniſh Mandeville of Miracles, tranſlated from the Spaniſh of Don Antonio de Torquemeda, 1600, 2d diſc. fol. 42, 43, &c. See likewiſe Dupin's Eccleſ. Hiſt. abridged; Calvini Comment. in Gen. ii. 8; Sir W. Raleigh's Hiſt. &c.

v. 175, 176. *And, as he was diſpos'd, could prove it—Below the moon, or elſe above it.*] The Spaniſh Mandeville informs us, fol. 45. "That Strabo (whom he calls the Theologian) affirmed, that the

What Adam dreamt of, when his bride
Came from her cloſet in his ſide;
Whether the devil tempted her
By a High Dutch interpreter;
If either of them had a navel;
Who firſt made muſic malleable;
Whether the ſerpent, at the fall,
Had cloven feet, or none at all.

height of the earth where paradiſe was reached to the circle of the moon, through which cauſe it was not damnified by the flood." Mahomet the Impoſtor aſſured his followers, that paradiſe was ſeated in heaven, and that Adam was caſt down from thence to this earth when he tranſgreſſed: See Life of Mahomet, prefixed to De Ryer's Alchoran, p. 34. But it is probable that he alludes to the mountain of the moon, called De Luna by the Portugueſe, the firſt diſcoverers of it, and near that part of the world where paradiſe was ſituated, according to ſome writers. Torquemeda's Spaniſh Mandeville, fol. 49.

v. 177, 178. *What Adam dreamt of, when his bride—Came from her cloſet in his ſide.*] The Knight here pretends to no more than what Milton has done, who repreſents Adam relating his dream in a paſſage inexpreſſibly charming, book viii. v. 46—484. See ſomething to the ſame purpoſe in the tenth Iliad of Homer, and the ninth Æneid of Virgil. (Mr. B.)

v. 180. *By a High Dutch interpreter.*] Ben Jonſon (in his Alchymiſt), in banter probably of Goropius Becanus, who endeavours to prove that High Dutch was the language of Adam and Eve in Paradiſe, introduces Surly aſking Mammon the following queſtion: "*Surly.* Did Adam write in High Dutch? *Mammon.* He did, which proves it to be the primitive tongue."

v. 181. *If either of them had a navel.*] Several of the ancients have ſuppoſed, that Adam and Eve had no navels; and, among the moderns, the late learned Biſhop Cumberland was of this opinion: "All other men," ſays he, "being born of woman have a navel, by reaſon of the umbilical veſſels inſerted into it, which from the placenta carry nouriſhment to children in the womb of their mothers; but it could not be ſo with our firſt parents Beſides, it cannot be believed that God gave them navels; which would have been altogether uſeleſs, and have made them ſubject to a dangerous diſeaſe, called an *Omphalocele.*" Orig. Gent. Antiq. p. 409.

All this, without a gloſs or comment,
He could unriddle in a moment,
In proper terms, ſuch as men ſmatter
When they throw out and miſs the matter.
For his religion, it was fit
To match his learning and his wit:
'Twas Preſbyterian true blue,
For he was of that ſtubborn crew

p. 409. (Mr. B.) See Diſſertation upon Adam and Eve's pictures with navels, Browne's Enquiries into Vulgar Errors, book v. chap. v. p. 274; and Dr. Bulwer's Artificial Changeling, 1654. ſc. 21. p. 401.

v. 182. *Who firſt made muſic malleable.*] Pythagoras ex malleorum ictibus diverſe concrepantibus, muſicæ ſeptem diſcrimina vocum invenit. Wolfii Lexicon Memorab. part i. p 390. "Macrobius, in his ſecond book (ſee Spectator, No. 334), relates, that Pythagoras, paſſing by a ſmith's ſhop, found that the ſounds from the hammers were either more grave or acute, according to the different weights of hammers. The philoſopher, to improve this hint, ſuſpends different weights by ſtrings of the ſame bigneſs, and found, in like manner, that the ſounds anſwered to the weights. This being diſcovered, he finds out thoſe numbers which produced ſounds that were conſonants; as that two ſtrings, of the ſame ſubſtance and tenſion, the one being double the length of the other, give that interval which is called *Diapaſon*, or an eighth. The ſame was alſo effected from two ſtrings, of the ſame length and ſize, the one having four times the tenſion of the other. By theſe ſteps, from ſo mean a beginning, did this great man reduce what was only before noiſe to one of the moſt delightful ſciences, by marrying it to the mathematics, and by that means cauſed it to be one of the moſt abſtract and demonſtrative of ſciences." See Dr. Long's Aſtronomy, 1742, p. 341.

v. 189. *For his religion*, &c.] Mr. Butler is very exact in delineating his hero's religion: it was neceſſary that he ſhould be ſo, that the reader might judge whether he was a proper perſon to ſet up for a reformer, and whether the religion he profeſſed was more eligible than that he endeavoured to demoliſh. Whether the Poet has been juſt in the portrait muſt be left to every reader's obſervation. (Mr. B.)

v. 191. *'Twas Preſbyterian true blue.*] See note on Part III. Canto ii. v. 870.

v. 193,

Of errant ſaints, whom all men grant
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controverſies by
Infallible artillery;
And prove their doctrine orthodox
By apoſtolic blows and knocks;

v. 193, 194. *Of errant ſaints, whom all men grant—To be the true church militant.*] Where Preſbytery has been eſtabliſhed, it has been uſually effected by force of arms, like the religion of Mahomet: Thus it was eſtabliſhed at Geneva in Switzerland, Holland, Scotland, &c. In France for ſome time, by that means, it obtained a toleration. Much blood was ſhed to get it eſtabliſhed in England; and once, during that grand rebellion, it ſeemed very near gaining an eſtabliſhment here; and, in the years 1645 and 1646, ſeveral ordinances of Lords and Commons in Parliament were made for that purpoſe; and theſe ordinances for the Preſbyterian government and diſcipline were begun to be put in execution in the cities of London, Weſtminſter, and parts adjacent: but the independents, by Cromwell's artifices, gaining an aſcendant in the parliament-houſe, put a ſtop to their proceedings, and hindered their gaining the ſettlement they had ſo long ſought for: and if they could get full power, it is to be feared they would tolerate no other religion. This was their practice in Scotland, whilſt they had power to do it; and they endeavoured to hinder it in England, whilſt they had encouragement from the two houſes at Weſtminſter, declaring, "That to make a law for toleration was eſtabliſhing iniquity by law;" nay, they aſſerted, "That a toleration was the appointing a city of refuge in men's conſciences for the devil to fly to, a toleration of ſoul-murder, the greateſt murder of all others." See Dr. Bennet's Introduction to his Abridgment of the London Caſes, p. 6; and it is obſerved by Dr. Bruno Ryves, Mercurius Ruſticus, No. 9. p. 102, "That, where Puritaniſm prevails it cancels all obligations both of religion and nature." Mr. Rapin Thoyras was of the ſame opinion, ſee Diſſertations ſur les Whigs et Tories, as quoted by the author of A Plea for the Sacramental Teſt, 1736, by his declaring, "That it is certain that, if ever the Preſbyterians are in a condition to act without being oppoſed, they will never be contented till they have totally deſtroyed the Hierarchy, and in general the whole church of England." See their profeſſed diſlike of a toleration, Sir Roger L'Eſtrange's Diſſenters Sayings, part 1. 2; A Century of eminent Preſbyterian Preachers, 1723, c. v. p. 66.

v. 195,

Call fire and ſword, and deſolation,
A godly thorough reformation,
Which always muſt be carried on,
And ſtill be doing, never done;
As if religion were intended
For nothing elſe but to be mended.
A ſect whoſe chief devotion lies
In odd perverſe antipathies;

v. 195, 196. *Such as do build their faith upon—The holy text of pike and gun.*] Upon theſe Cornet Joyce built his faith, when he carried away the King by force from Holdenby: for when his Majeſty aſked him for a ſight of his inſtructions, "Joyce ſaid, he ſhould ſee them preſently; and ſo drawing up his troop in the inward court, Theſe, Sir (ſaid the Cornet), are my inſtructions."—Echard's Hiſt. of England, vol. ii. p. 573.

v. 199, 200. *And prove their doctrine orthodox—By apoſtolic blows and knocks*, &c.] Many inſtances of this kind are given by Dr. Walker, in his Sufferings of the Epiſcopal Clergy. But I will take the liberty of giving one inſtance from Mr. Clement Walker: See Hiſtory of Independency, part ii. p. 254. "Sunday, 9th of September 1649, at the church of St. Peter's Paul's Wharf, Mr. Williams reading morning ſervice out of the Book of Common Prayer, and having prayed for the King (as in that liturgy, eſtabliſhed by act of parliament, he is enjoined), ſix ſoldiers from Saint Paul's church (where they quarter) came, with ſwords and piſtols cocked, into the church, commanding him to come down out of the pulpit, which he immediately did, and went quietly with them into the veſtry, when preſently a party of horſe from St. Paul's rode into the church, with ſwords drawn, and piſtols ſpanned, crying out, Knock the rogues on the head, ſhoot them, kill them; and preſently ſhot at random at the crowd of unarmed men, women, and children, ſhot an old woman into the head, wounded grievouſly above forty more, whereof many were likely to die, frighted women with child, and rifled and plundered away their cloaks, hats, and other ſpoils of the Egyptians, and carried away the miniſter to Whitehall priſoner." (Mr. B.)

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In falling out with that or this,
And finding ſomewhat ſtill amiſs:
More peeviſh, croſs, and ſplenetic,
Than dog diſtract, or monkey ſick.
That with more care keep holiday
The wrong, than others the right way:
Compound for ſins they are inclin'd to,
By damning thoſe they have no mind to.
Still ſo perverſe and oppoſite,
As if they worſhipp'd God for ſpite.
The ſelf-ſame thing they will abhor

v. 210. *And finding ſomething ſtill amiſs*] Mr. Butler deſcribes them to the ſame purpoſe, Character of a Fanatic.

" His head is full of fears and fictions,
His conſcience form'd of contradictions,
Is never therefore long content
With any church or government;
But fancies every thing that is,
For want of mending, much amiſs."

They were at that time much of the temper and diſpoſition of thoſe Diſciplinarians in Queen Elizabeth's days, four claſſes of whom complained to the Lord Burleigh (then Lord Treaſurer) againſt the liturgy then in uſe. He enquired, Whether they would have it quite taken away? They ſaid, No. He ordered them to make a better. The firſt claſſis made one agreeable to the Geneva form; this the ſecond diſliked, and corrected in ſix hundred particulars; that had the misfortune to be quarrelled at by the third claſſis; and what the third reſolved on was found fault with by the fourth. Fuller's Church Hiſtory, lib. ix. p. 178; Vindication of Conformity to the Liturgy, 1608, p. 24; Lord Biſhop of St. Aſaph's Anſwer to Mr. Neale's firſt vol. of the Hiſtory of the Puritans, p. 282: and it is obſerved of Queen Eliſabeth, ſee Salmon's Hiſtory of Great Britain, p. 13, that ſhe was often heard to ſay, that ſhe knew very well what would content the Catholics, but that ſhe never could learn what would content the Puritans.

v. 213, 214. *That with more care keep holiday—The wrong, than others the right way*] They were ſo remarkably obſtinate in this reſpect, that they kept a faſt upon Chriſtmas-day, ſee Mr. Neale's Hiſtory of the Puritans, vol. iii. p. 168. from Ruſhworth; and, in 1647, they made an ordinance for aboliſhing that and other

ſaints

One way, and long another for.
Free-will they one way diſavow,
Another nothing elſe allow:
All piety conſiſts therein
In them, in other men all ſin.
Rather than fail, they will defy
That which they love moſt tenderly;
Quarrel with minc'd-pies, and diſparage
Their beſt and deareſt friend plumb-porridge;
Fat pig and gooſe itſelf oppoſe,
And blaſpheme cuſtard thro' the noſe.

ſaints days, Neale, ibid. p. 422; Scobel's Collections, p. 128; and an order of council, December 22, 1657, to aboliſh Chriſtmas and other holidays, ſee Mercurius Politicus, No. 395. p. 191; and it is obſerved by a writer in thoſe times, Hiſt. of Engliſh and Scotch Preſbytery, edit. 1659, p. 174, that, upon the changing Chriſtmas-day into a faſt, in the year 1644, this was the firſt time ſince the apoſtles that there was any faſt kept upon that day in the Chriſtian church; and becauſe many would not faſt, they ſent ſoldiers into their houſes a little before dinner to viſit their kitchens and ovens, who carried away the meat, and eat it, though it was a faſting day, who were exempted from faſting, provided they made others faſt. See the remarkable behaviour of the Mayor of Canterbury on Chriſtmas-day 1648, Hiſt. of Independency, part i. p. 92, 93; and Mr. Edward Bowle's Letter to Thurloe, State Papers, vol. vi p 711. Sir John Birkenhead, Paul's Church-yard, cent. ii. claſs 4. No. 99 puts this query, Whether the parliament had not cauſe to forbid Chriſtmas, when they found their public acts under ſo many Chriſtmas pies? The Scots Preſbyterians gave more early proof of their obſtinacy in this reſpect; for, when King James I deſired the magiſtrates of Edinburgh to feaſt the French ambaſſadors before their return to France, the miniſters, to ſhew their rebellious authority, proclaimed a faſt to be kept the ſame day. See Biſhop Bramhall's Fair Warning, 4to edit. p. 27; Vindication of the Church of England, in anſwer to Mr. Pierce's Vindication of the Diſſenters, 1720, part i. p. 136.

v. 215, 216. added in 1674.

v. 227, 228. *Quarrel with minc'd pies, and diſparage—Their beſt and deareſt friend plumb-porridge.*] Sir John Birkenhead, ſee Paul's Church-

Th' apoſtles of this fierce religion,
Like Mahomet's, were aſs and widgeon.
To whom our Knight, by faſt inſtinct
Of wit and temper, was ſo link'd,
As if hypocriſy and nonſenſe
Had got th' advowſon of his conſcience.

Church-yard, cent. ii. claſs 9. p. 175. queries, Whether Mr. Peters did juſtly preach againſt Chriſtmas pies the ſame day that he eat two minced pies for his dinner? and their folly in this reſpect is humorouſly bantered by the author of a poem entitled, Sir John Birkenhead revived, p. 9.

" All plumbs the prophets ſons deſpiſe,
And ſpice broths are too hot;
Treaſon's in a December pie,
And death within the pot:
Chriſtmas farewell, thy days (I fear)
And merry days are done;
So they may keep feaſts all the year,
Our Saviour ſhall have none.
Gone are the golden days of yore
When Chriſtmas was an high day,
Whoſe ſports we now ſhall ſee no more,—
'Tis turn'd into Good Friday." Ib. p. 36.

Ben Jonſon banters this preciſeneſs, in his character of Rabbi Buſy, Bartholomew Fair, act i. ſc. 3. They would at that time declare a man incapable of ſerving in parliament for having bays in his windows, or a minced pie at Chriſtmas, ſee a tract entitled, Treaſon arraigned, in anſwer to another, entitled, Plain Engliſh, 1660, p. 20; and Warner, who was afterwards Lord Mayor, raiſed a tumult on Chriſtmas about roſemary and bays: Hiſt. of Independency, part i. p. 83. E. H. Eſq. notwithſtanding, ſee his petition in the Spectator, No. 629. ſets forth, that he was remarkable in the country for having dared to treat Sir P. P. a curſed ſequeſtrator, and three members of the Aſſembly of Divines, with brawn and minced pies upon New-year's day.

v. 232. *Like Mahomet's, were aſs*—] By the *aſs* is meant the *alborak*, a creature of a mixed nature between an aſs and a mule, which Mahomet ſaid he rode upon in his night-journey to Heaven; ſee his life prefixed to the Alchoran, by Sieur de Ryer; Turkiſh Spy, vol. ii. c. 26. Abul Fæda, de vitâ Mohammedis, c. xviii. p. 33. owns, that it was controverted among the doctors, whether this night-journey of Mahomet was real, or only imaginary, and in a dream.

Ib.

Thus was he gifted and accouter'd,
We mean on the inſide, not the outward;
That next of all we ſhall diſcuſs;
Then liſten, Sirs, it follows thus:
His tawny beard was th' equal grace
Both of his wiſdom and his face;

Ib. —— *and widgeon.*] When Mahomet fled from Mecca, he got into a cave at Mount Thur, where he lay three days to avoid the ſearch of his enemies: Two pigeons laid their eggs at the entrance, and a ſpider covered the mouth of it, which made them ſearch no farther: See Sale's preliminary Diſcourſe to the Alcoran, § ii. p. 51. ſee more, id. ib. § iv. p. 116. It is farther fabled of him, that he had a tame pigeon that uſed to pick ſeeds out of his ear, that it might be thought to whiſper and inſpire him. Scot's Diſcovery of Witchcraft, book xii. chap. 15. p. 252. See Note by Mr. Warburton upon Venus's pigeons, or rather widgeons. Shakeſpeare's Merchant of Venice, act ii. Works, vol. ii. Mr. Theobald's edit. p. 30.

v. 235, 236. *As if hypocriſy and nonſenſe—Had got th' advowſon of his conſcience.*] Dr. Bruno Ryves, Mercurius Ruſticus, No. 16. p. 190. gives a remarkable inſtance of a fanatical conſcience, in a captain, who was invited by a ſoldier to eat part of a gooſe with him, but refuſed, becauſe he ſaid it was ſtolen; but being to march away, he, who would eat no ſtolen gooſe, made no ſcruple to ride away upon a ſtolen mare. For plundering Mrs. Bartlet of her mare, this hypocritical captain gave ſufficient teſtimony to the world, that the Old Phariſee and New Puritan have conſciences of the ſelf-ſame temper, "to ſtrain at a gnat and ſwallow a camel." How would ſuch a wretch have fared under the diſcipline of Charles XII. King of Sweden, who commanded two brave ſoldiers to draw lots for their lives, and him to be ſhot upon whom the lot fell, for taking ſome milk and curds from a child; and a dragoon to be ſhot upon the ſpot for ill uſing his hoſt, who attempted to prevent his killing ſome fowls: Guſtavus Alderfield's Military Hiſtory of Charles XII. vol. ii. p. 288, *&c.* See the pretended ſanctity of thoſe hypocrites fully expoſed, Continuation of the Friendly Debate, p. 268, *&c.*; Oldham's Satyr againſt Virtue, § 6.

v. 241. *His tawny beard,* &c.] Mr. Butler, in his deſcription of Hudibras's beard, ſeems to have had an eye to Jaques's deſcription of the Country Juſtice, in Shakeſpeare's play As you like it, act ii. vol. ii. p. 220. It may be aſked, Why the Poet is ſo particular upon the Knight's beard, and gives it the preference to all his other accoutrements? The anſwer ſeems to be plain: The Knight

In cut and die ſo like a tile,
A ſudden view it would beguile:
The upper part whereof was whey;
The nether orange mix'd with grey.
This hairy meteor did denounce
The fall of ſcepters and of crowns:
With griſly type did repreſent
Declining age of government;
And tell with hieroglyphic ſpade,
Its own grave and the ſtate's were made.
Like Samſon's heart-breakers, it grew
In time to make a nation rue;
Tho' it contributed its own fall,

had made a vow not to cut it till the parliament had ſubdued the King; hence it became neceſſary to have it fully deſcribed. This beard, and that of Philip Nye, mentioned by the Knight in his epiſtle to his miſtreſs, might probably be two of the moſt remarkable beards of the times. (Mr. B.) See a deſcription of beards, with an account of Hudibras's beard, Spect. vol. v. No. 331.

v. 243. *In cut and die ſo like a tyle*, &c.] They were then ſo curious in the management of their beards, that ſome (as I am informed) had paſte-board caſes to put over them in the night, leſt they ſhould turn upon them, and rumple them in their ſleep.

v. 247. *This hairy meteor.*] A comet ſo called from coma.

v. 251. *And tell with hieroglyphic ſpade.*] Alluding to the picture of Time and Death. *Hieroglyphics*, ſee Bailey's Dictionary; Monſieur Huet's Treatiſe of Romances, London 1672, p. 12; Mr. Warburton's Divine Legation of Moſes.

v. 253. *Like Samſon's heart breakers.*] Heart-breakers, love-locks, *cirri amatorii:* See Mr. Pryn's Animadverſions upon Love-locks, Hiſtrio-Maſtix, p. 188—195, 209, 210, 211, 882, 883, 888.

v. 254. *In time to make a nation rue.*] Samſon's ſtrength conſiſted in the hair of his head: when Dalilah had treacherouſly cut it off, the Philiſtines put out his eyes; but as it grew again, his ſtrength returned, and then he pulled down the houſe over the heads of his enemies, and was himſelf buried with them in the ruins. Judges xvi.

To wait upon the public downfal.
It was monaſtic, and did grow
In holy orders by ſtrict vow;
Of rule as ſullen and ſevere,
As that of rigid Cordelier:
'Twas bound to ſuffer perſecution
And martyrdom with reſolution;
T' oppoſe itſelf againſt the hate
And vengeance of th' incenſed ſtate,
In whoſe defiance it was worn,
Still ready to be pull'd and torn,
With red-hot irons to be tortur'd,
Revil'd, and ſpit upon, and martyr'd.

v. 257. *It was monaſtic*, &c.] Altered to canonic 1674, reſtored 1704. This whimſical reſolution of the Knight was ſo peculiar, that the poet cannot forbear deſcanting upon it in his humorous tale of the Cobler and Vicar of Bray: Remains, p. 135. edit. 1727.

" This worthy knight was one that ſwore
He would not cut his beard,
Till this ungodly nation was
From kings and biſhops clear'd.
Which holy vow he firmly kept,
And moſt devoutly wore
A griſly meteor on his face,
Till they were both no more." (Mr. B.)

He was not of the mind of Selim I. Emperor of the Turks, who was the firſt emperor that ſhaved his beard after he aſcended the throne, contrary to the khoran and the received cuſtom; and being reprimanded by the Mufti, he anſwered, " That he did it to prevent his Vifier's having any thing to lead him by." See Prince Cantemir's Growth of the Othman Empire, 1734, p. 145; Sir Francis Bacon's Apothegms, No. 162, Reſuſcitatio, p. 242.

v. 260. *As that of rigid Cordelier.*] A grey friar of the Franciſcan order, ſo called from a cord full of knots which he wears about his middle; " Cordâ nodosâ corpus domare conſuevit;" Vid. Geſt. Pontific. Leodienſ. tom. iii. p. 214. Leodii, 1626.

Maugre all which, 'twas to ſtand faſt,
As long as monarchy ſhould laſt,
But, when the ſtate ſhould hap to reel,
'Twas to ſubmit to fatal ſteel,
And fall, as it was conſecrate,
A ſacrifice to fall of ſtate,
Whoſe thread of life the fatal ſiſters
Did twiſt together with its whiſkers,

v. 272. *'Twas to ſubmit to fatal ſteel.*] Arcite, ſee Chaucer's Knight's Tale, devotes his beard to Mars the god of war, in the following manner:

" And eke to this a vow I will me bind,
My beard my hair that hangeth low adown,
That never yet felt offencyoun
Of raſour, ne of ſheer, I woll thee *yeue*." *(give)*

See Don Quixote, vol. ii. c. iv. p. 46.

v. 275. *Whoſe thread of life the fatal ſiſters*, &c.] Clotho, Lacheſis, and Atropos, the three deſtinies, whom the ancient poets feigned to ſpin and determine how long the thread of life ſhould laſt. Vid. Virgilii Bucol. ecl. iv. 47; Horatii Carm. lib. ii. od. iii. 15, 16; Ovid. Metamor. lib. i. 653, 654; Juv. ſat. xii. 64, *&c.* vid. etiam ſat. iii. 27. ſat. ix. 135; Martial, lib. iv. epigr. 73. lib. vi. epigr. 58; Oweni epigr. ad Hen. Principem, lib. ii. epigr. 4. p. 147. Thus Spenſer deſcribes them, Fairy Queen, book iv. canto ii. ſtan. 48. vol. iii. p. 475.

" There he them found all ſitting round about,
The direful diſtaff ſtanding in the mid,
And with unweary'd fingers drawing out
The lines of life from living knowledge hid.
Sad Clotho held the rock, the whiles the thread
By griſly Lacheſis was ſpun with pain,
That cruel Atropos undid,
With curſed knife cutting the twiſt in twain:
Moſt wretched men, whoſe days depend on threads ſo vain."

See ſt. 47, 49, 50, 52, 53, 54. The Complaint of the Black Knight, Chaucer's Works, edit. 1602, fol. 260; Shakeſpeare's Midſummer-Night's Dream, act v. vol. i. p. 144, 145; Cotton's Virgil-Traveſtie, book iv. p. 140.

v. 281. *So learned Taliacotius*, &c.] Gaſper Taliacotius was born at Bononia, A. D. 1553, and was profeſſor of phyſic and ſurgery there. He died 1599. His ſtatue ſtands in the anatomy theatre, holding

And twine ſo cloſe, that time ſhould never,
In life or death their fortunes ſever,
But with his ruſty ſickle mow
Both down together at a blow.
So learned Taliacotius, from
The brawny part of porter's bum,
Cut ſupplemental noſes, which
Would laſt as long as parent breech;

holding a noſe in its hand.—He wrote a treatiſe in Latin, called Chirurgia Nota, in which he teaches the art of ingrafting noſes, ears, lips, &c. with the proper inſtruments and bandages: this book has paſſed through two editions. Many are of opinion that Taliacotius never put his ingenious contrivances in practice; they imagine that ſuch operations are too painful and difficult to be attempted, and doubt of the ſucceſs: however, Taliacotius is not ſingular in his doctrine; for he ſhews, in lib. i. cap. 19. that Alexander Benedictus, a famous writer in ſurgery, deſcribed the operation for loſt noſes before him; as does that great anatomiſt Veſalius: and Ambr. Pareus mentions a ſurgeon that practiſed this art with ſucceſs in ſeveral inſtances. Our own countryman, Mr. Charles Barnard, ſerjeant-ſurgeon to Queen Anne, aſſerts, That it has been practiſed with wonderful dexterity and ſucceſs, as may be proved from authorities not to be conteſted, whatever ſcruples ſome, who have not examined the hiſtory, may entertain concerning either the truth or poſſibility of the fact; ſo that it is a moſt ſurpriſing thing, that few or none ſhould have ſince attempted to imitate ſo worthy and excellent a pattern. Wotton on Ancient and Modern Learning, c. 36. (Dr. H.) See an humorous deſcription of Taliacotius and his practice, Tatler, No. 260. Dr. Fludd, a Roſicruſian philoſopher and phyſician, mentioned v. 541. has improved upon this ſtory: Defence of Weapon Salve, or the Squeezing of Parſon Foſter's Spunge, 1635, p. 132. He informs us, as he pretends from unexceptionable authority, of a certain nobleman in Italy, who loſt a great part of his noſe in a duel: he was adviſed by one of his phyſicians to take one of his ſlaves, and to make a wound in his arm, and to join the little remainder of his noſe to the wounded arm of his ſlave, and to continue it there for ſome time, till the fleſh of the arm was united to his noſe. The nobleman prevailed upon one of his ſlaves, on the promiſe of his freedom and a reward, to conſent to the experiment; by which the double fleſh was united, and a piece of fleſh was cut out of the ſlave's arm, which was ſo managed by a ſkilful ſurgeon as to ſerve for a natural noſe. The ſlave being rewarded and ſet

But when the date of Nock was out,
Off drop'd the ſympathetic ſnout.
His back, or rather burden, ſhow'd
As if it ſtoop'd with its own load:
For as Æneas bore his ſire,
Upon his ſhoulders, thro' the fire,
Our Knight did bear no leſs a pack
Of his own buttocks on his back:

free, went to Naples, where he fell ſick and died; at which inſtant a gangrene appeared upon the nobleman's noſe: upon which that part of the noſe which belonged to the dead man's arm was, by the advice of his phyſicians, cut off; and, being encouraged by the above-mentioned experiment, he was prevailed upon to have his own arm wounded in like manner, and to apply it to the remainder of his noſe, which he did; a new noſe was cut out of it, which continued with him till death. See Sir Kenelm Digby's Diſcourſe concerning Powder of Sympathy, 1660, p. 115.

v. 285, 286. *But when the date of Nock was out,—Off drop'd the ſympathetic ſnout.*] Nock ſignifies notch, or nick: Skinner's Etymol. Ling. Anglican. Sir Roger L'Eſtrange, Key to the ſecond and third Parts, ſays, that "by Nock is meant Oliver Cromwell," alluding probably, as he was a brewer, to Notch, the brewer's clerk, in Ben Jonſon's Maſque of Augurs: See Note, Canto ii. v. 690.

v. 289. *For as Æneas bore his ſire*, &c.] * Æneas was the ſon of Anchiſes and Venus; a Trojan who, after long travels, came into Italy, and, after the death of his father-in-law Latinus, was made King of Latium, and reigned three years. His ſtory is too long to inſert here, and therefore I refer you to Virgil's Æneis. Troy being laid in aſhes, he took his aged father Anchiſes upon his back, and reſcued him from his enemies; but being too ſolicitous for his ſon and houſehold gods, he loſt his wife Creuſa; which Mr. Dryden, in his excellent tranſlation, thus expreſſeth:

"Haſte, my dear father ('tis no time to wait),
And load my ſhoulders with a willing freight.
Whate'er befals, your life ſhall be my care,
One death, or one deliv'rance, we will ſhare.
My hand ſhall lead our little ſon, and you,
My faithful conſort, ſhall our ſteps purſue."

We meet with a like inſtance of filial piety in Oppius's carrying off his aged father upon that dreadful proſcription of three hundred of the ſenatorian and about two thouſand of the equeſtrian rank,

Which now had almoſt got the upper-
Hand of his head, for want of crupper.
To poiſe this equally, he bore
A paunch of the ſame bulk before;
Which ſtill he had a ſpecial care
To keep well-cramm'd with thrifty fare;
As white-pot, butter-milk, and curds,
Such as a country-houſe affords;

rank, during the ſecond triumvirate: See Echard's Roman Hiſtory, book iii. c. 3. Mr. George Sandys, Notes upon the 14th book of Ovid's Metamorphoſis, p. 248. edit. 1640, produces two other inſtances: the firſt in the piety of thoſe women who, when Conrade III. beſieged Guelphus Duke of Bavaria in the city of Stenſberg, having their lives granted them upon the ſurrender of the city, with as much of their goods as they could carry about them, took up their huſbands and ſons on their backs, and, by that honeſt deceit, preſerved them from ſlaughter: See likewiſe Spectator, No. 499. The like liberty being given at the taking of Cales by the Earl of Eſſex, who was willing to ſecure the honour of the women, a Spaniſh lady, neglecting every thing elſe that was precious, though young and beautiful, bore away her old and decrepid huſband, whom before ſhe had hidden.

v. 291, 292. *Our Knight did bear no leſs a pack—Of his own buttocks on his back.*] Therſites, in Homer, ſeems to have been in ſome reſpects of the ſame make.

"His figure ſuch as might his ſoul proclaim,
One eye was blinking, and one leg was lame;
His mountain ſhoulders half his breaſt o'erſpread,
Thin hairs beſtrew'd his long misſhapen head;
Spleen to mankind his envious heart poſſeſs'd,
And much he hated all, but moſt the beſt." Mr. Pope.

He would have been a faſhionable ſubject in Richard III.'s days, who ſet up half the backs of the nation, and high ſhoulders, as well as high noſes, were the top of the faſhion. Spect. No. 32.

v. 299. *As white-pot.*] This diſh is more peculiar to the county of Devon than to any other, and on that account is commonly called Devonſhire white-pot.

"Cornwal ſquab-pie, and Devon white-pot brings,
And Leic'ſter beans and bacon, fit for kings."
Dr. King's Art of Cookery. See Spect. p. 99. 1ſt. edit.

With other victual, which anon
We farther ſhall dilate upon,
When of his hoſe we come to treat,
The cup-board, where he kept his meat.
His doublet was of ſturdy buff,
And tho' not ſword, yet cudgel-proof;
Whereby 'twas fitter for his uſe,
Who fear'd no blows but ſuch as bruiſe.
His breeches were of rugged woollen,
And had been at the ſiege of Bullen;
To old King Harry ſo well known,
Some writers held they were his own.
Thro' they were lin'd with many a piece
Of ammunition bread and cheeſe,
And fat black-puddings, proper food
For warriors that delight in blood:
For, as we ſaid, he always choſe
To carry victual in his hoſe,

v. 305. *His doublet was of ſturdy buff.*] "Who would have thought," ſays Mr. Butler, Memoirs of the years 1649, 1650, "that buff and feather were *jure divino?*" From this we may infer their fondneſs in thoſe times for buff; when probably lived that whimſical fellow called Captain Buff: See Baynard's Hiſtory of Cold Bathing, p. 18. "Nothing could pleaſe him but buff; buff ſhirt, band, beaver, boots, *&c.* all buff, and he dwelt in a buff budget, like Diogenes in his tub, and would eat nothing but tripe, becauſe it looked like buff."

v. 308. *Who fear'd no blows but ſuch as bruiſe.*] This is to be explained by the fantaſtic rules of honour then in vogue. (Mr. W.)

v. 310. *And had been at the ſiege of Bullen.*] Buloign was beſieged by King Henry VIII. in perſon July 14, 1544, and ſurrendered in September: See Stowe's Annals, and Echard's Hiſtory of England, vol. i. p. 711. Mr. Cotton had this line probably in view in dreſſing Iulus: Virgil-Traveſtie, book iv. p. 81.

v. 319.

That often tempted rats and mice
The ammunition to ſurpriſe:
And when he put a hand but in
The one or t' other magazine,
They ſtoutly in defence on't ſtood,
And from the wounded foe drew blood;
And till th' were ſtorm'd and beaten out,
Ne'er left the fortify'd redoubt.
And tho' knights-errant, as ſome think,
Of old did neither eat nor drink,
Becauſe when thorough deſarts vaſt
And regions deſolate they paſs'd,
Where belly-timber, above ground,
Or under, was not to be found,
Unleſs they graz'd, there's not one word
Of their proviſion on record:
Which made ſome confidently write,
They had no ſtomachs but to fight;

v. 319. *That often*, &c.] This and the ſeven following lines are not in the two firſt editions of 1664, and added in that of 1674.

v. 326.—*the fortified redoubt.*] A ſmall fort, or ſquare figure, that has no defence but in the front. See Bailey's Dict.

v. 327, 328. *And tho' knights-errant, as ſome think,—Of old did neither eat nor drink.*] See ſomething to the ſame purpoſe, Dunſtable Downes, Mr. Buller's Remains, edit. 1727, p. 88. He alludes probably to a ſaying of Don Quixote, vol. i. chap. 2. p. 88, edition 1706, "Though I think," ſays he, "I have read as many hiſtories of chivalry in my time as any other man, I never could find that the knights-errant ever eat, unleſs it were by mere accident, when they were invited to great feaſts and royal banquets; at other times they indulged themſelves with little other food beſides their thoughts." See vol. iii. chap. 13, p. 120. This humour is merrily bantered by Dr. Holdſworth: "A man," ſays Tim, Dialogue between Timothy and Philatheus, 2d edition, vol. i. p. 245, "muſt be very romantic indeed to ſuppoſe good natural corporeal men can

'Tis falſe: for Arthur wore in hall
Round table, like a farthingal,
On which, with ſhirts pull'd out behind,
And eke before, his good knights din'd.
Though 'twas no table ſome ſuppoſe,
But a huge pair of round trunk hoſe,
In which he carries as much meat
As he and all his knights could eat,
When, laying by their ſwords and truncheons,
They took their breakfaſts, or their nuncheons.

ſubſiſt upon pure ſpirituals, without ſo much as a civil pair of breeches, a material diſh of victuals, an external pot of ale, a ſecular ſhirt, and a temporal manſion. This indeed is, in Mr. Dryden's ſenſe, a very fairy ſtate, and you might as well turn them looſe to reſide on ſchool-diſtinctions, or keep houſe with the four cardinal virtues." They did not probably fare ſo delicately as Mammon propoſed to do, ſee Ben Jonſon's Alchymiſt, act ii. ſc. 2, when he was prevailed upon, by Subtle, to think, that all the imperfect metals in his houſe ſhould be turned to gold; nor quite on ſo light a diet as that of the fairies, deſcribed by Dr. King, in his Orpheus and Euridice; nor yet ſo groſsly as is reported of Athenæus of Milo, who was ſaid, in the Olympic games, for the length of a furlong, to have carried an ox of four years old upon his ſhoulders, and the ſame day to have carried it in his belly; or Garagantua who ſwallowed ſix pilgrims in a ſalad. See Rabelais, vol. i. p. 302.

v. 337, 338. *'Tis falſe, for Arthur wore in hall—Round table, like a farthingal.*] By ſome of our hiſtorians mention is made of a famous Britiſh king of that name, in the ſixth century, who inſtituted an order of knights, called the Knights of the Round Table: For, to avoid any diſpute about priority of place when they met together at meat, he cauſed a round table to be made, whereat none could be thought to ſit higher or lower than another. See Robert of Gloceſter's Chronicle, by Mr. Hearne, p. 187, 188; Aſſert. Arturii Regis, a Lelando, 1544, fol. 10; Hiſtor. Britannic. Defenſ. a Priſeo, 1572, p. 139; Of Honour Civil and Military, by Sir William Segar, book ii. chap. 5; Mr. Selden's Notes upon Drayton's Polyolbion, 1622, part i. p. 70; Aſhmole's Hiſtory of the Order of the Garter, chap. iii. p. 70; Guillim's Diſplay of Heraldry, 1724, Analog. Honor. cap. xxii. p. 233; Life of Cervantes, by Mr. Jarvis, 1742, p. 9. Iſaac Bickerſtaff, Eſq; ſee Tatler, No. 148, obſerves of the renowned King Arthur, That he

But let that paſs at preſent, leſt
We ſhould forget where we digreſs'd,
As learned authors uſe, to whom
We leave it, and to th' purpoſe come.
His puiſſant ſword unto his ſide,
Near his undaunted heart, was ty'd;
With baſket-hilt, that would hold broth,
And ſerve for fight and dinner both:
In it he melted lead for bullets,
To ſhoot at foes, and ſometimes pullets;

he is generally looked upon as the firſt that ever ſat down to a whole roaſted ox (which was certainly the beſt way to preſerve the gravy); and it is further added, that he and his knights ſat about it at his round table, and uſually conſumed it to the very bones before they would enter upon any debate of moment. See Dr. King's Art of Cookery, Mr. Pope's Miſcellany Poems, vol. ii. p. 27.

v. 342. *But a huge pair of round trunk hoſe.*] Don Quixote's advice to Sancho Pancha, when he was going to his government, vol. iv. chap. lxiii. p. 415, was not to wear wide-kneed breeches, or trunked hoſe; for they became neither ſwordſmen nor men of buſineſs.

v. 346. — *their nuncheons.*] An afternoon's repaſt, ſee Bailey's Dictionary.

v. 351. *His puiſſant ſword.*] See an account of the ſword of Attila, King of the Huns, Piſtorii Bibliothec. tom. i. p. 185, 186; of King Arthur's ſword Caliburn, Geoffery of Monmouth's Britiſh Hiſt. part ii. chap. 4. Robert of Gloceſter's Chron. p. 174. Piſtorii Bibliothec. tom. i. p. 505; Orlando's ſword Durandana, Don Quixote, vol. iii. chap. xxvi. p. 255; of the ſword of Bevis of Southampton, called Morglay, Gallant Hiſt. of Bevis of Southampton, chap. 5. Vulg. vol. iii. No. 10. Bibliothec. Pepyſian. Zelidaura, Queen of Tartaria, a Dramatic Romance made Engliſh, 1679, act i. p. 19; the ſwords of ſome ancient heroes, Note upon Shakeſpeare's King Henry IV. 2d part, act ii. vol. iii. p. 477; and Captain Bluff's, in Congreve's Old Batchelor.

v. 353. *With baſket-hilt that would hold broth.*] Mr. Pope has a thought much like this, Miſcel. Poems, vol. ii. p. 17.

" In days of old our fathers went to war,
Expecting ſturdy blows, and hardy fare;
Their beef they often in their murrion ſtew'd,
And in their baſket-hilt their bev'rage brew'd."

See Chaucer's Squire's Tale, Works, 1602, fol. 23.

v. 359.

To whom he bore ſo fell a grutch,
He ne'er gave quarter t' any ſuch.
The trenchant blade, Toledo truſty,
For want of fighting was grown ruſty,
And ate into itſelf, for lack
Of ſome body to hew and hack.
The peaceful ſcabbard where it dwelt
The rancour of its edge had felt;
For of the lower end two handful
It had devoured, 'twas ſo manful,
And ſo much ſcorn'd to lurk in caſe,

v. 359. *The trenchant blade.*] A ſharp cutting blade.

" As by his belt he wore a long *pavade*, *(dagger)*
And of his ſword, full trenchant was the blade."

Chaucer's Reve's Tale, fol. 14; Sir John Maundeville's Travels, laſt edit. chap. xxiii. p. 303; Shakeſpeare's Timon of Athens, act iv. vol. v. p. 276; Skinneri Etymol. Voc. Antiq. Anglic.

Ibid. *Toledo truſty.*] The capital city of New Caſtile. The two cities of Toledo and Bilboa, in Spain, were famed for making of ſword-blades, and other armour.

" Thy Bilboe, oft bath'd in the blood of foemans,
Like Caius Marius, Conſul of the Romans.
The mighty Alexander of Macedo
Ne'er fought as thou haſt done with thy Toledo."

Works of J. Taylor the water poet, to Captain O'Toole, p. 17.

v. 360. *For want of fighting was grown ruſty.*] Mr. Cotton, in his Virgil-Traveſtie, book iv. p. 82, has borrowed a thought from hence. Deſcribing Iulus's dreſs, when he attended Queen Dido a-hunting, he has the following lines:

" Athwart his brawny ſhoulders came
A *bauldrick*, made and trimm'd with ſame: *(belt)*
Where twibil hung with baſket-hilt,
Grown ruſty now, but had been gilt,
Or guilty elſe of many a thwack,
With dudgeon dagger at his back." v. 379.

See an account of Cowſy's ſword, Beaumont and Fletcher's Elder Brother, act v. ſc. 1.

v. 372.

As if it durſt not ſhew its face.
In many deſperate attempts
Of warrants, exigents, contempts,
It had appear'd with courage bolder
Than Serjeant Bum invading ſhoulder.
Oft had it ta'en poſſeſſion,
And pris'ners too, or made them run.
This ſword a dagger had, his page,
That was but little for his age;
And therefore waited on him ſo,
As dwarfs upon knights-errant do.

v. 372. *Than Serjeant Bum invading ſhoulder.*] How wittily does the poet deſcribe an arreſt? This thought has been much admired, and has given a hint to two celebrated writers to improve upon it in as fine a vein of ſatire and burleſque as ever appeared in any language. I think the reader cannot be diſpleaſed to ſee them quoted in this place.

" —— Behind him ſtalks
Another monſter, not unlike himſelf,
Sullen of aſpect, by the vulgar call'd
A Catchpole, whoſe polluted hands the Gods
With haſte incredible and magic charms
Erſt have endu'd. If he his ample palm
Should haply on ill-fated ſhoulder lay
Of debtor, ſtraight his body, to the touch
Obſequious, (as whilom knights were wont)
To ſome enchanted caſtle is convey'd,
Where gates impregnable, and coercive chains
In durance ſtrict detain him, till in form
Of money, Pallas ſets the captive free."

Philips's Splendid Shilling.

" As for Tipſtaffe, the youngeſt ſon, he was an honeſt fellow; but his ſons and his ſons ſons have all of them been the verieſt rogues living; it is this unlucky branch has ſtocked the nation with that ſwarm of lawyers, attorneys, ſerjeants, and bailiffs, with which the nation is over-run.—Tipſtaffe, being a ſeventh ſon, uſed to cure the king's evil; but his raſcally deſcendents are ſo far from having that healing quality, that, by a touch upon the ſhoulder, they give a man ſuch an ill habit of body that he can never come abroad afterwards." Tatler, No. 11. (Mr. B.)

v. 378. *As dwarfs upon knights-errant do.*] A thing frequently mentioned

It was a ſerviceable dudgeon,
Either for fighting or for drudging.
When it had ſtabb'd, or broke a head,
It would ſcrape trenchers, or chip bread;
Toaſt cheeſe or bacon, tho' it were
To bait a mouſe-trap, 'twould not care.
'Twould make clean ſhoes, and in the earth
Set leeks and onions, and ſo forth.
It had been 'prentice to a brewer,
Where this and more it did endure;
But left the trade, as many more
Have lately done on the ſame ſcore.
In th' holſters, at his ſaddle-bow,

mentioned by romance writers. See Amadis de Gaul, and Amadis of Greece, or the Knight of the Burning Sword.

v. 379. *It was a ſerviceable dudgeon.*] Curio, ſpeaking of the juſtice, ſee Coxcomb, act v. Beaumont and Fletcher's Works, in folio, 1679, part ii. p. 334, ſays, "An his juſtice be as ſhort as his memory, a dudgeon dagger will ſerve him to mow down ſin withal." Bailey ſays, that dudgeon dagger ſignifies a ſmall dagger; and in this ſenſe it is uſed by our poet. The great gun at Guynes, in Henry VI.'s time was called Dygeon. See Higden's Polychronicon, by Treviza, lib. ult. cap. xx. fol. 336.

v. 382. *It would ſcrape trenchers.*] Hudibras's dagger puts me in mind of Scrub, Squire Sullen's ſervant, ſee Farquhar's Beaux Stratagem, who had a new office and employment for every day in the week: "A Monday (ſays he) I drive the coach, of a Tueſday I drive the plow, on Wedneſday I follow the hounds, a Thurſday I dun the tenants, on Friday I go to market, on Saturday I draw warrants, and on Sunday I draw beer.

v. 383. *Toaſt cheeſe.*] Like Corporal Nim's ſword, Shakeſpeare's King Henry V. act ii. vol. iv. p. 20. "I dare not fight," ſays he, "but I will wink and hold out mine iron; it is a ſimple one, but what though? it will toaſt cheeſe, and it will endure cold as another man's ſword will, and there's an end."

v. 387. *It had been 'prenticed to a brewer.*] A banter upon Oliver Cromwell (and others), who, though of a good family, was a brewer at

Two aged piſtols he did ſtow,
Among the ſurplus of ſuch meat
As in his hoſe he could not get.
Theſe would inveigle rats with th' ſcent,
To forage when the cocks were bent;
And ſometimes catch 'em with a ſnap,
As cleverly as th' ableſt trap.
They were upon hard duty ſtill,
And every night ſtood centinel,
To guard the magazine i' th' hoſe
From two-legg'd and from four-legg'd foes.
Thus clad and fortify'd, Sir Knight,
From peaceful home, ſet forth to fight.

at Huntingdon; to which Mr. Butler alludes, in his poem, entitled, Oliver's Court: ſee Remains.

" Who, fickler than the city ruff,
Can change his brewer's coat to buff,
His day-cart to a coach, the beaſt
Into two Flanders mares at leaſt;
Nay, hath the art to murder kings,
Like David, only with his ſlings.

He is girded likewiſe by the author of a poem, entitled, Sir John Birkenhead revived, p. 36.

" 'Tis Nol's old brewhouſe now I ſwear:
The ſpeaker's but his ſkinker,
Their members are like th' council of war,
Carmen, pedlars, tinkers."

See two ſongs, entitled, The Protecting Brewer and The Brewer, Collect. of Loyal Songs, vol. i. No. 72, 85, reprinted in 1731. And the writer of a tract, entitled, A Parly between the Ghoſts of the late Protector and the King of Sweden, in Hell, 1660, p. 12, merrily obſerves, That having formed a conſpiracy againſt Beelzebub, " they met in a certain blind dog-hole, where a poor fellow ſold cock-ale for ſixpence a bottle, and three pipes of gunpowder, inſtead of tobacco, for two pence: this man the Protector had ſerved with drink, when he was a brewer." See Walker's Hiſtory of Independency, part i. p. 32.

v. 402. — *Four legg'd foes.*] Mice and rats. See Homer's Battle of the Frogs and Mice, Archdeacon Parnell's Tranſlation, p. 49, 50, &c.

But firſt, with nimble active force,
He got on the out-ſide of his horſe;
For having but one ſtirrup ty'd
T' his ſaddle, on the further ſide,
It was ſo ſhort, h' had much ado
To reach it with his deſp'rate toe:
But, after many ſtrains and heaves,
He got up to the ſaddle-eaves,
From whence he vaulted into th' ſeat,
With ſo much vigour, ſtrength, and heat,
That he had almoſt tumbled over
With his own weight, but did recover,
By laying hold on tail and main,

v. 407. *For having but one ſtirrup ty'd—T' his ſaddle,* &c.] Julius Cæſar was ſo excellent an horſeman in his youth, "that being mounted on the bare back, without ſaddle or bridle, he could make his horſe run, ſtop, and turn, and perform all his airs with his hands behind him." Montaign. Eſſ. b. i. c. xlviii. p. 426.

v. 411, 412, 413. *But, after many ſtrains and heaves,—He got up to the ſaddle-eaves,—From whence he vaulted into th' ſeat.*] The Knight was of very low ſtature, and as his horſe was "ſturdy, large, and tall," v. 423, and he furniſhed with ſo many accoutrements, no wonder he had great difficulty in mounting him. We muſt not imagine this to be fiction, but true in fact: for the figure our hero made on horſeback was ſo remarkable as to be thus introduced by another celebrated ſatyriſt and poet, by way of compariſon. "Liſt (ſays Cleveland) a diurnal-maker, a writer, and you ſmother Jeffery in ſwabber ſlops." Jeffery was the Queen's dwarf. See Abſtract of Dr. Bulwer's Arteficial Changeling. Britiſh Librarian, 1737, No. 6, p. 370. "The very name of Dabbler overſets him; he is ſwallowed up in the phraſe, like Sir Samuel Luke in a great ſaddle; nothing to be ſeen but the giddy feather in his crown." From hence we apprehend the fine raillery of this preceding part of his character,

Great on the bench, great in the ſaddle,
That could as well bind o'er as ſwaddle. (Mr. B.)

v. 423. *The beaſt was ſturdy, large, and tall.*] In Canto ii. v. 694. he calls him

——— ſteed of bones and leather;

and in Part II. Canto iii. v. 496.

——— Leathern Bare-bones.

which

Which oft he us'd inſtead of rein.
But, now we talk of mounting ſteed,
Before we further do proceed,
It doth behove us to ſay ſomething
Of that which bore our valiant bumkin.
The beaſt was ſturdy, large, and tall,
With mouth of meal, and eyes of wall;
I would ſay eye, for h' had but one,
As moſt agree, tho' ſome ſay none.
He was well ſtay'd, and in his gate
Preſerv'd a grave, majeſtic ſtate.
At ſpur or ſwitch no more he ſkipt,
Or mended pace, than Spaniard whipt:

which deſcription nearly reſembles that of Don Quixote's Roſinante, "whoſe bones," Cervantes obſerves, vol. i. chap. i. p. 6. "ſtuck out like the corners of a Spaniſh real;" and yet the Don, vol. ii. p. 263, ſtyles him, The Glory of Horſe-fleſh; or Shakeſpeare's deſcription of Petruchio's horſe, ſee Taming of the Shrew, act iii. vol. ii. p. 316; and Grandpree's deſcription of the Engliſh horſes before the battle of Agincourt, Shakeſpeare's King Henry V. act iv. vol. iv. p. 72; and is far from coming up to the beauty of Cain's horſe, as deſcribed by Dubartas, Divine Weeks, p. 370; or the Dauphin's horſe, Shakeſpeare's Henry V. act iii. vol. iv. p. 56; or the ſtrength of Hector's horſe Galathee, Deſtruction of Troy, 3d book, chap. xi; Alexander's Bucephalus, or Garagantua's mare, Rabelais, vol. i. book i. chap. 16; or thoſe famed horſes of knights-errant, Don Quixote, vol. iv. chap. xc. p. 385. See Guardian, No. 86.

v. 430. *Or mended pace, than Spaniard whipt.*] Alluding to the ſtory in the fable, Sir Roger L'Eſtrange's Fables, vol. ii. fab. 142, of the Spaniard under the laſh, who made a point of honour of it not to mend his pace for the ſaving his carcaſe, and ſo marched his ſtage with as much gravity as if he had been upon a proceſſion; inſomuch that one of the ſpectators adviſed him to conſider, that the longer he was upon the way the longer he muſt be under the ſcourge, and the more haſte he made the ſooner he would be out of his pain. "Noble Sir," ſays the Spaniard, "I kiſs your hand for your courteſy, but it is below the ſpirit of a man to run like a dog: if ever it ſhould be your fortune to fall under the ſame diſcipline, you ſhall have my conſent to walk your courſe at what rate

And yet ſo fiery, he would bound,
As if he griev'd to touch the ground;
That Cæſar's horſe, who, as fame goes,
Had corns upon his feet and toes,
Was not by half ſo tender hooft,
Nor trod upon the ground ſo ſoft.
And as that beaſt would kneel and ſtoop
(Some write) to take his rider up;
So Hudibras his ('tis well known)
Would often do to ſet him down.
We ſhall not need to ſay what lack
Of leather was upon his back;
For that was hidden under pad,
And breech of Knight, gall'd full as bad.
His ſtrutting ribs on both ſides ſhow'd
Like furrows he himſelf had plow'd:

rate you pleaſe yourſelf; but in the mean time, with your good favour, I ſhall make bold to uſe my own liberty." See Don Quixote, part i. b. iii. c. ix. p. 246.

v. 431, 432. *And yet ſo fiery, he would bound,—As if he griev'd to touch the ground.*] See deſcription of Don Quixote's Roſinante, vol. i. chap. iv. p. 28.

v. 433 *That Cæſar's horſe, who, as fame goes,—Had corns upon his feet and toes.*] * Julius Cæſar had a horſe with feet like a man's. "Utebatur equo inſigni; pedibus prope humanis, et in modum digitorum ungulis fiſſis." Suet. in Jul. c. 61. Plin. Nat. Hiſt. l. viii. c. 42; Rabelais's Works, vol. i. b. i. c. 16; Chron. Chronic. Polit. l. ii. p. 125. Francof. 1614; Montaigne's Eſſays, b. i. c. xlviii. p. 427. edit. 1711.

v. 457. *A ſquire he had, whoſe name was Ralph.*] Sir Roger L'Eſtrange, Key to Hudibras, ſays, This famous ſquire was one Iſaac Robinſon, a zealous butcher in Moorfields, who was always contriving ſome new querpo-cut in church-government: but in a key at the end of a burleſque poem of Mr. Butler's, 1706, in folio, p. 12, it is obſerved, "that Hudibras's Squire was one Pemble, a tailor, and one of the committee of ſequeſtrators." As Mr. Butler borrowed his Knight's name from Spenſer, it is probable he named his

For underneath the ſkirt of pannel,
'Twixt every two there was a channel.
His draggling tail hung in the dirt,
Which on his rider he wou'd flurt
Still as his tender ſide he prick'd
With arm'd heel, or with unarm'd kick'd;
For Hudibras wore but one ſpur,
As wiſely knowing, could he ſtir
To active trot one ſide of's horſe,
The other wou'd not hang an arſe.
A Squire he had whoſe name was Ralph,
That in th' adventure went his half.
Though writers, for more ſtately tone,
Do call him Ralpho, 'tis all one:
And when we can with metre ſafe,
We'll call him ſo; if not plain Raph;

Squire from Ralph, the grocer's apprentice, in Beaumont and Fletcher's play called the Knight of the Burning Peſtle. It might be aſked, How it comes to paſs that the Knight makes choice of a Squire of different principles from his own; and why the poet afterwards ſays,

Never did truſty Squire with Knight,
Or Knight with Squire, e'er jump more right:
Their arms and equipage did fit,
As well as virtues, parts, and wit. v. 625, &c.

when there is ſo manifeſt a diſagreement in the principal part of their characters? To which it may be anſwered, That the end they propoſed by thoſe adventures was the ſame, and, though they differed about circumſtantials, they agreed to unite their forces againſt the eſtabliſhed religion. The Poet, by this piece of management, intended to ſhew the joint concurrence of ſectaries againſt all law and order at that time. Had the Knight and his Squire been in all occurrences of one opinion, we ſhould never have had thoſe eloquent diſputes about ſynods, oaths, conſcience, &c. which are ſome of the chief beauties in the poem; beſides, this conduct was neceſſary to give an agreeable diverſity of character to the principal hero of it. (Mr. B.)

(For rhyme the rudder is of verſes,
With which like ſhips they ſteer their courſes.)
An equal ſtock of wit and valour
He had laid in, by birth a tailor.
The mighty Tyrian Queen, that gain'd,
With ſubtle ſhreds, a tract of land,
Did leave it, with a caſtle fair,
To his great anceſtor, her heir;
From him deſcended croſs-legg'd knights,

v. 466. *By birth a tailor.*] The tailor's trade was no contemptible one in thoſe times, if what the author of a tract, entitled, The Simple Cobler of Agawam in America, 1647, p. 29, be true, who obſerves, "That there were numbered, between Temple bar and Charing-croſs, eight thouſand of that trade" The deſcription of a tailor, by the author of a Tale of a Tub, p 65, is very humorous, and agreeable to this of Mr. Butler: "About this time it happened that a ſect aroſe, whoſe tenets obtained and ſpread far in the *grande monde*, and among every body of good faſhion. They worſhipped a ſort of idol, who, as their doctrine delivered, did daily create men by a kind of manufactory operation. This idol they placed in the higheſt part of the houſe, on an altar erected about three feet. He was ſhewn in the poſture of a Perſian emperor, ſitting on a ſuperficies, with his legs interwoven under him. This God had a gooſe for his enſign, whence it is that ſome men pretend to deduce his original from Jupiter Capitolinus. At his left hand, beneath his altar, hell ſeemed to open, and catch at the animals the idol was creating: to prevent which, certain of his prieſts hourly flung in pieces of the uninformed maſs of ſubſtance, and ſometimes whole limbs already enlivened, which that horrid gulf inſatiably ſwallowed, terrible to behold. The gooſe was alſo held a ſubaltern divinity or *deus minorum gentium*, before whoſe ſhrine was ſacrificed that creature whoſe hourly food is human gore, and who is in ſo great repute abroad by being the delight and favourite of the Egyptian Cercopithecus. Millions of theſe animals were ſlaughtered every day to appeaſe the hunger of that conſuming deity. The chief idol was worſhipped alſo as the inventor of the yard and needle: whether as the god of ſeamen, or on account of certain other myſtical attributes, hath not been ſufficiently clear."

v. 467, 468. *The mighty Tyrian Queen, that gain'd,—With ſubtle ſhreds, a tract of land.*] The paſſage referred to in Virgil is thus tranſlated by Mr. Cotton, Virgil-Traveſtie, book i. p. 31.

"At

Fam'd for their faith, and warlike fights
Againſt the bloody canibal,
Whom they deſtroy'd both great and ſmall.
This ſturdy Squire, he had, as well
As the bold Trojan Knight, ſeen hell,
Not with a counterfeited paſs
Of golden bough, but true gold lace.
His knowledge was not far behind
The Knight's, but of another kind,

" At laſt ſhe came, with all her people,
To yonder town with the ſpire ſteeple,
And bought as much good feeding ground for
Five marks as ſome would give five pounds for;
Where now ſhe lives, a houſewife wary,
Has her ground ſtock'd, and keeps a dairy."

Thebes was built in the ſame manner, according to Lidgate: See Hiſtory of Thebes, Chaucer's Works, fol. 354. And Thong-Caſtor in Lincolnſhire by Hengiſt the Dane: See Geoffrey of Monmouth's Britiſh Hiſtory, book vi. chap. xi. p. 185; Robert of Gloceſter's Chronicle, by Mr. Hearne, p. 115.

v. 471. *From him deſcended croſs-legg'd knights.*] The knights-templars had their effigies laid on their tombs, with their legs acroſs. See Note upon Part III. Canto iii. v. 761. He alludes to the tailor's poſture in ſitting.

v. 472. *Fam'd for their faith.*] Obliged to truſt much in their way of trade. (Mr. W.)

v. 476, 477, 478. *As the bold Trojan Knight, ſeen hell,—Not with a counterfeited paſs—Of golden bough,* &c.] He alludes to Æneas's conſulting the Sibyl, concerning the method he ſhould take to ſee his beloved father Anchiſes in the ſhades below; who has the following anſwer: Æneid vi.

" Receive my counſel. In this neighbour grove
There ſtands a tree, the Queen of Stygian Jove
Claims it her own: thick wood and gloomy night
Conceal the happy plant from human ſight.
One bough it bears, but, wond'rous to behold,
The ductile rind and leaves of radiant gold;
This from the vulgar branches muſt be torn,
And to fair Proſerpine the preſent borne." Mr. Dryden.

Tailors call that place hell where they put all they ſteal.

And he another way came by't:
Some call it *gifts*, and ſome *new-light*;
A lib'ral art, that coſts no pains
Of ſtudy, induſtry, or brains.
His wit was ſent him for a token,
But in the carriage crack'd and broken;
Like commendation nine-pence crook'd,
With—To and from my Love—it look'd.
He ne'er conſider'd it, as loth
To look a gift-horſe in the mouth;
And very wiſely would lay forth
No more upon it than 'twas worth;
But as he got it freely, ſo
He ſpent it frank and freely too:

v. 481. *And he another way came by't,* &c.] The Independents and Anabaptiſts (of which ſect Ralph probably was) pretended to great gifts, as they called them, by inſpiration; and their preachers, though they could ſcarce read, were called Gifted Brethren.

v. 485. *His wits were ſent him.*] In all editions to 1704 incluſive.

v. 487, 488. *Like commendation ninepence crook'd—With—To and from my Love—it look'd.*] Until the year 1696, when all money not milled was called in, a ninepenny piece of ſilver was as common as ſixpences or ſhillings, and theſe ninepences were uſually bent as ſixpences commonly are now; which bending was called To my Love and from my Love, and ſuch ninepences the ordinary fellows gave or ſent to their ſweethearts, as tokens of love. (Dr. B.) The ſhilling, ſee Tatler's dream, No. 240, in the account of its rambles, ſays, "My officer (a recruiting ſerjeant in the rebellion), chancing one morning to walk abroad earlier than ordinary, ſacrificed me to his pleaſures, and made uſe of me to ſeduce a milk-maid: the wench bent me, and gave me to her ſweetheart, applying, more properly than ſhe intended, the uſual form of, To my Love and from my Love." See Roſalin's compliment, Shakeſpeare's Love's Labour loſt, act i.

v. 495. *For ſaints themſelves,* &c.] The author of a tract, entitled, Sir John Birkenhead revived, p. 29, girds thoſe pretended ſaints in the following manner:

"If

For ſaints themſelves will ſometimes be,
Of gifts that coſt them nothing, free.
By means of this, with hem and cough,
Prolongers to enlighten'd ſtuff,
He could deep myſteries unriddle,
As eaſily as thread a needle.
For as of vagabonds we ſay,
That they are ne'er beſide their way;
Whate'er men ſpeak by this new light,
Still they are ſure to be i' th' right.
'Tis a dark-lanthorn of the ſpirit,
Which none ſee by but thoſe that bear it;
A light that falls down from on high,
For ſpiritual trades to cozen by;

" If theſe be ſaints, 'tis vain indeed
To think there's good or evil;
The world will ſoon be of this creed,
No God, no king, no devil.
Of all thoſe monſters which we read
In Afric, Ind, or Nile,
None like to thoſe now lately bred
Within this wretched iſle.
The cannibal, the tyger fell,
Crocodile and ſycophant,
The Turk, the Jew, and infidel,
Make up an Engliſh ſaint."

v. 507, 508. *A light that falls down from on high,—For ſpiritual trades to cozen by.*] Mercers, ſilkmen, drapers, *&c.* have a peculiar light, which comes from the top of their ſhops, by which they ſhew their goods to advantage, called, I think, a ſky-light; to this he probably alludes, deſigning, at the ſame time, to ſneer ſuch a preacher as Dr. Echard makes mention of, Contempt of the Clergy, p. 49; who, preaching about the ſacrament and faith, tells his hearers, that Chriſt is a treaſury of all wares and commodities; and therefore, opening his wide throat, cries aloud, "Good people, what do you lack, what do you buy? Will you buy any balm of Gilead and eye-ſalve, any myrrh, aloes, or caſſia? Shall I

An *ignis fatuus*, that bewitches
And leads men into pools and ditches,
To make them dip themſelves, and ſound
For Chriſtendom in dirty pond;
To dive, like wild-fowl, for ſalvation,
And fiſh to catch regeneration.

fit you with a robe of righteouſneſs, or with a white garment? See here! what is it you want? Here's a very choice armoury; Shall I ſhew you an helmet of ſalvation, a ſhield or breaſtplate of faith? Will you pleaſe to walk in and ſee ſome precious ſtones, a jaſper, a ſapphire, a chalcedony? Speak, what do you buy?" Now, for my part, ſays Dr. Echard, I muſt needs ſay, and I much fancy I ſpeak the mind of thouſands, that it had been much better for ſuch an imprudent and ridiculous bawler as this was to have been condemned to have cried oyſters and brooms, than to diſcredit, at this unſanctified rate, his profeſſion and our religion.

v. 509. *An* ignis fatuus,—] A Jack o' Lanthorn, or Will with the Wiſp. This appears chiefly in ſummer nights in church-yards, meadows, and bogs, and is thought to be a viſcous ſubſtance, or fat exhalation, kindled in the air to a thin flame, without any ſenſible heat, often cauſing people to wander out of the way. See accounts of the meteor called the *Ignis Fatuus*, from Obſervations, made in England by Mr. William Derham, F. R. S. and others in Italy, commmunicated by Sir Thomas Dereham, Bart. F. R. S. which differ from that of Mr. Francis Willoughby and Mr. Ray, who took theſe *ignes fatui* to be the ſhining of a great number of the male glow-worms in England, or the pyrauſtæ in Italy, flying together. Philoſ. Tranſact. vol. xxxvi. No 411. p. 204, *&c.*

v. 511. *To make them dip themſelves*, &c.] Alluding to Ralpho's religion, who was probably an Anabaptiſt, or dipper. The different ways of adminiſtering baptiſm, by the ſectaries of thoſe times, is expoſed in a Satyr againſt Hypocrites, p. 9.

"Men ſay there was a ſacred wiſdom then,
That rul'd the ſtrange opinions of theſe men;
For by much waſhing child got cold i' th' head,
Which was the cauſe ſo many ſaints ſnuffled.
On, cry'd another ſect, let's waſh all o'er,
The parts behind, and eke the parts before ——
— Then, full of ſauce and zeal, ſteps up Elnathan,
This was his name now, once he had another,
Until the ducking pond made him a brother,
A deacon, and a buffeter of Satan." Ib. p. 21.

See an account of their ſcandalous abuſes in dipping, Sir Roger L'Eſtrange's Diſſenters Sayings, part ii. § 2. p. 9; Sir William Dugdale's

This light inſpires and plays upon
The noſe of ſaint, like bagpipe drone,
And ſpeaks through hollow empty ſoul,
As through a trunk, or whiſp'ring hole,
Such language as no mortal ear
But ſpiritu'l eaves-droppers can hear,

Dugdale's View of the troubles, p. 560. Juvenal makes mention of a wicked ſet of worſhippers of Cotytto, or Cotyttia, the Goddeſs of Impudence, called Baptæ or Dippers, ſat. viii. 89, 90, &c. Vid. Not. Hennenii, Angeli Politiani Novar. & Antiquar. Obſervat. &c. cap. x; De Baptis et Cotytto, Fax. Art. a Grutero, tom. i. p. 21, &c.

v. 512. *For Chriſtendom in dirty pond*] See Sancho Pancha's reaſoning againſt dirty ſuds, Don Quixote, vol. iii. chap. 32.

v. 514. *And fiſh to catch regeneration.*] Dr. Bruno Ryves obſerves, Mercurius Ruſticus, No. iii. p. 26, that, at Chelmsford in Eſſex, there were two ſorts of Anabaptiſts, the one they called the Old Men, or Aſperſi, becauſe they were but ſprinkled; the other they called the New Men, or Immerſi, becauſe they were overwhelmed in their rebaptization.

v. 515, 516. *—and plays upon the noſe of ſaint*, &c.] They then affected to ſpeak through the noſe.

" With face and faſhion to be known
For one of pure election;
With eyes all white, and many a groan,
With neck aſide to draw in tone,
With harp in's noſe, or he is none."

See A New Teacher of the Town, &c. The Puritan, A Collection of loyal Songs againſt the Rump, vol. ii. No. 59. p. 260. See Tale of a Tub, 3d edit. p. 203.

v. 517, 518. *And ſpeaks through hollow empty ſoul,—As through a trunk, or whiſp'ring hole.*] Alluding probably to the miſtaken notion, that the oracles at Delphos and other places were delivered in that manner; ſee a confutation of that opinion, Baltus's Anſwer to Fontenelle's Hiſtory of Oracles, tranſlated by Mr. Bedford, p. 119, 127; or to the Brazen Head in Don Quixote, vol. iv. chap. lxii. p. 628, where the perſon who gave anſwers did it through a pipe, from the chamber below, and by the hollowneſs of the trunk received their queſtions, and delivered his anſwers in clear articulate words; or the Brazen Head in the Hiſtory of Valentine and Orſon, chap. xviii. xix.

v. 520. *But ſpiritu'l eaves-droppers can hear.*] They are taxed as encouragers of ſuch by the writer of a Letter ſent to London from

So Phœbus, or ſome friendly muſe,
Into ſmall poets ſong infuſe,
Which they at ſecond hand rehearſe,
Thro' reed or bagpipe, verſe for verſe.
Thus Ralph became infallible,
As three or four legg'd oracle,

a Spy at Oxford, to Mr. Pym, Mr. Martyn, &c. 1643, p. 14. "It is a rare piece of wiſdom," ſays he, "in you, to allow eaves-droppers, and promoting knaves, to be as mouſe-traps to catch words, undo all ſuch as wiſh well to the King, and hang as many as dare to drink Prince Robert's (Rupert's) health." Eaves-droppers are criminal in the eye of the law, and puniſhable in the court-leet by fine by ſtat. of Weſtminſter, c. xxxiii. See Mr. Jacob's Law Dictionary.

v. 521. *So Phœbus*, &c.] There is a near relation between poetry and enthuſiaſm. Somebody ſaid well, that a poet is an enthuſiaſt in jeſt, and an enthuſiaſt a poet in good earneſt: it is remarkable that poetry made Milton an enthuſiaſt, and enthuſiaſm made Norris a poet. (Mr. W.)

v. 525, 526, 527. *Thus Ralph became infallible,—As three or four legg'd oracle,—The ancient cup, or modern chair.*] Referring to the *tripos*, or the three footed ſtool, upon which the prieſteſs at Delphos ſat, when ſhe gave forth her oracles; Joſeph's divining cup, Gen. xliv. 5. Vid. Lamberti Danæi de Sortiariis, cap. i. p. 22. or the Pope's infallible chair.

v. 530. *In magic.*] Magic, in its primitive ſignification, was a harmleſs thing. Vocabulum hoc *magus*, nec Latinum eſt, nec Græcum, ſed Perſicum, et idem linguâ Perſicâ ſignificat quod apud nos ſapientia: Vid. Jo. Pici Mirandulæ Op. tom. i. p. 112. Baſil. 1601; Cornelii Agrippæ Epiſt. D. Johanni Trithemio Abbati, &c. Ep. lib. i. ep. 23; Sir Walter Raleigh's Hiſtory of the World, book i. part i. chap. 11. § 2; Jo. Gerhardi Loc. Commun. tom. vi. p. 446; Baſnagii Annal. Politico-Eccleſiaſtic. tom. i. p. 127, 47; Dr. Lightfoot's Harmony of the Four Evangeliſts; Turkiſh Spy, vol. i. b. i. chap. 18. Afterwards they became jugglers and impoſtors: See the remarkable juggle of ſome Perſian magicians to hinder Iſdegerdes their King, in the fifth century, from turning Chriſtian, with their puniſhment, Baſnagii Annal. tom. iii. p. 259.

Ibid. — *Taliſman.*] Taliſman is a device to deſtroy any ſort of vermin, by caſting their images in metal, in a preciſe minute, when the ſtars are perfectly inclined to do them all the miſchief they can. This has been experimented by ſome modern virtuoſi upon rats, mice, and fleas, and found (as they affirm) to produce the

The ancient cup, or modern chair,
Spoke truth point blank, tho' unaware.
For myſtic learning, wond'rous able
In magic taliſman and cabal,
Whoſe primitive tradition reaches
As far as Adam's firſt green breeches:

the effect with admirable ſucceſs. Sigilla Syderum apud Cornelium Agrippam, Paracelſum, et id genus nugæ aliæ Taliſman Arabibus vocantur, Judæis vero ſcuta Davidis, τὰ Απολλωνίε τελέσμαῖα [Tyanæi]. Selden de Diis Syriis, edit. 1629, p. 116, 117. See a large diſſertation on the original of taliſmans, upon Samuel vi. 5; Mr. John Gregory's Golden Mice, Works, chap. 8. 4th edition, p. 35—42 incluſive; William Lilly's Hiſt. of his Life and Times, 1715, p. 98; Mr. Pope's Temple of Fame, Miſcel. Poems, vol. i. p. 45; Webſter's Diſplaying of ſuppoſed Witchcraft, chap. vii. p. 156. chap. xvii. p. 339. printed in folio, 1677; and of the Abraxas, or magical ſtones, and taliſmans, Mr. Wright's Travels through France, &c. 1730, p. 415.

Ibid — *and cabal,*] * Raymund Lully interprets *cabal,* out of the Arabic, to ſignify ſcientia ſuperabundans, which his commentator, Cornelius Agrippa, by over-magnifying, has rendered "a very ſuperfluous foppery." Vid. J. Pici Mirandulæ de Magia et Cabala. Apol tom. i. p. 110, 111; Sir Walter Raleigh's Hiſtory of the World, part i. book i. p. 67. edit. 1614; Purchas's Pilgrims, part. ii. lib. vi. p. 796, 797, 798; Scot's Diſcovery of Witchcraft, chap xi; Dee's Book of Spirits, with Dr. Meric Caſaubon's Preface; Churchill's Voyages, &c. vol. ii. p. 528. 2d edition; Bailey's Dict. folio edit. under the word Cabala; Jacob's Law Dictionary, under the word Cabal; and Britiſh Librarian, No. 6, for June 1737, p. 340, &c.

v. 532. *As far as Adam's firſt green breeches.*] The author of Magia Adamica endeavours to prove the learning of the ancient Magi to be derived from that knowledge which God himſelf taught Adam in paradiſe before the fall. Wierus ſpeaks to the ſame purpoſe, "Et hodiè adhuc titulis quos præ foribus ſplendidos ſuſpendunt hi Magi, ementiti circumferuntur libri ſub nomine. Adæ, Abelis, &c. De Præſtigiis Dæmonum, lib. ii. cap. iii. p. 152. cap. iv. p. 160; Spaniſh Mandeville, book iii. fol. 75; Notes upon Creech's Lucretius, vol. ii. p. 518. edit. 1714. I am of opinion, that he deſigned to ſneer the Geneva tranſlation of the Bible, publiſhed in Engliſh, with notes, in 4to. and 8vo. in the year 1557, and in folio 1615, in which, in Geneſis iii. 7. are the following words: "And they ſewed fig-tree leaves together, and made themſelves breeches," inſtead of aprons, in the authorized tranſlations. From this tranſlation ſome of the ſofter ſex, ſee

Dialogue

Deep-ſighted in intelligences,
Ideas, atoms, influences;
And much of *terra incognita*,
Th' intelligible world, could ſay;
A deep occult philoſopher,
As learn'd as the wild Iriſh are,

Dialogue between Timothy and Philatheus, vol. i. p. 276. have undertaken to prove, that the women had as good a title to the breeches as the men. Roger the chaplain, ſee Beaumont and Fletcher's Scornful Lady, act iv. ſc. i. thus reproaches Abigail: "Go, Dalilah, you make men fools, and wear fig-breeches."

v. 533. *Deep-ſighted in intelligences.*] So the Peripatetics called (as I am informed) thoſe angels or ſpirits which they ſuppoſed to move the celeſtial orbs: Vid. Joan. Trithemii Abbatis Spanheymen. de ſeptem ſecundis, id eſt, intelligentiis, ſive ſpiritibus orbis poſt Deum moventibus, Francofurti 1545, Pub. Libr. Cambridge, xix. 9. 8.

* v. 535. *And much of* terra incognita,—*Th' intelligible world, could ſay.*] The intelligible world is a kind of *terra del fuego*, or *pſittacorum regio*, diſcovered only by the philoſophers, of which they talk, like parrots, what they do not underſtand.

v. 538 *As learn'd as the wild Iriſh are.*] See Camden's Britannia, 1695, col. 1046.

v. 539. *Or Sir Agrippa.*] Cornelius Agrippa was ſecretary to the Emperor Maximilian, doctor in divinity at Dole and Pavia, ſyndic and advocate to the city of Metz, phyſician to the Ducheſs of Anjou, mother of King Francis I. counſellor and hiſtoriographer to the Emperor Charles V. Naudæus's Hiſtory of Magic, chap. xv. p. 190.

v. 541. *He Anthropoſophus.*] Anthropoſophia Theomagica, or a Diſcourſe of the Nature of Man in the State after Death, which was the title of a book; ſee Tale of a Tub, 3d edit. p. 116. Catal. Biblioth. Harleian. vol. ii. p. 920. No. 14263. which contained a great deal of unintelligible jargon, ſuch as no one could underſtand what the author meant, or aimed at. See an anſwer to it, Catal. Bibliothec. Harleian. vol. ii. No. 14265.

Ibid. —— *and Floud.*] See an account of Fludd, and his works, Wood's Athen. Oxon. 1ſt edit. vol. i. col. 509, 510, or 519, 520. Catal. Bibliothec. Harleian. No. 12530, 31. vol. ii. p. 761. Mr. Webſter, in his Diſplaying of Witchcraft, chap. i. p. 9, notwithſtanding he was eſteemed an enthuſiaſt in philoſophy, ſays "he was a man acquainted with all kinds of learning, and one of the moſt Chriſtian philoſophers that ever writ."

Or Sir Agrippa, for profound
And ſolid lying much renown'd;
He Anthropoſophus, and Floud,
And Jacob Behmen underſtood;
Knew many an amulet and charm,
That would do neither good nor harm:

v. 542. *And Jacob Behmen underſtood.*] He was generally eſteemed a religious perſon: but what underſtanding he muſt have who underſtands Jacob Behmen, may be gueſſed from his own account of his works to Caſpar Lindern, in his ſecond epiſtle, dated Gerlitz, on the day of Mary's Aſcenſion, 1621, p. 32. London edit. 1649, which is as follows: "I. Aurora climbeth up out of infancy, and ſhews you the creation of all beings; yet very myſteriouſly, and not ſufficiently explained, of much and deep magical [cabaliſtical] or parabolical underſtanding or meaning. II. The three principles of the divine eſſence, a key and an alphabet for all thoſe who deſire to underſtand my writings: it treateth of the creation, alſo of the eternal birth or generation of the deity, &c. It is an eye to know the wonders in the myſtery of God. III. The threefold life: a key for above and below to all myſteries whatſoever the mind is able to think upon. It ſerveth every one according to his property, *i. e.* ſays the margin, conſtellation, inclination, diſpoſition, complexion, profeſſion, and condition. He may therein ſound the depths and the reſolves of all queſtions, whatſoever reaſon is able to deviſe or propound. IV. Forty queſtions about the ſoul, all things which are neceſſary for a man to know. V. The fifth book hath three parts, the ſecond of Chriſt's paſſion, ſuffering, and death, wholly brought forth and enlarged and confirmed out of the center, through the three principles, very deep. VI. The ſix points. How the three principles mutually beget, bring forth, and bear each other, wholly induced out of the ground, that is, out of the nothing into the ſomething, and all in the ground [and center] of nature. This book is ſuch a myſtery, however in plainneſs and ſimplicity it is brought to light, that no reaſon or natural aſtral head-piece, though ever ſo acute, and literally learned, can fathom or underſtand the ſame, without the light of God: it is the key to all. VII. For melancholy. VIII. De ſignatura rerum, a very deep book: what the beginning, ruin, and cure of every thing is. This entereth wholly into the eternal, and then into the temporal, inchoative, and external nature and its form." Of all which I can only ſay, what Jacob himſelf ſays in the next page, He that can underſtand it, let him underſtand it. (Mr. S. W.)

v. 545.

In Roſicruſian lore as learned,
As he that *verè adeptus* earned:
He underſtood the ſpeech of birds
As well as they themſelves do words;

v. 545. *In Roſicrucian lore as learned.*] The author of a Tale of a Tub makes the following obſervation upon the Roſicruſians, p. 191. "Night being the univerſal mother of things, wiſe philoſophers hold all writings to be fruitful in the proportion they are dark, and therefore the true illuminated (a name of the Roſicruſians), that is to ſay, the darkeſt of all, have met with ſuch numberleſs commentators, whoſe ſcholaſtic midwifery hath delivered them of meanings that the authors themſelves perhaps never conceived, and yet may be very juſtly allowed the lawful parents of them. The words of ſuch writers being juſt like ſeeds, however ſcattered at random, when they light upon ſuch fruitful ground, will multiply far beyond either the hopes or the imagination of the ſower." As alchymiſts, or pretenders to the grand ſecret of tranſmutation of metals, Lemery (preface to his book of chymiſtry) gives the following definition of their art: "Ars ſine arte, cujus principium mentiri, medium laborare, et finis mendicare." An art without an art, whoſe beginning is lying, and whoſe middle is nothing but labour, and whoſe end is beggary. And as ſuch they are bantered by the author of the Guardian, No. 166. and Sir Roger L'Eſtrange, in the fable of the Alchymiſt, part ii. fab. 13. "A chymical pretender," ſays he, "who had written a diſcourſe plauſible enough on the tranſmutation of metals, and turning braſs and ſilver into gold, thought he could not place ſuch a curioſity better than in the hands of Leo X. and ſo he made his Holineſs a preſent of it. The Pope received it with great humanity, and with this compliment over and above; Sir, ſays he, I ſhould have given you my acknowledgments in your own metal, but gold upon gold would have been falſe heraldry; ſo that I ſhall rather make you a return of a dozen empty purſes to put your treaſure in: for though you can make gold, I don't find that you can make purſes. See Ben Jonſon's Maſque of the Fortunate Iſles, vol. i. p. 132. edit. 1640; Alchymiſt, act ii. ſc. 3. vol. ii. p. 545; J. Taylor's Figure-flinger, Works, p. 13; Dr. Meric Caſaubon's Preface to Dr. Dee of Spirits, Sign. E. 4; Anatomy of Melancholy, by Democritus junior, p. 281; Scot's Diſcovery of Witchcraft, book iv. from p. 353 to 370 excluſive. See an account of Roſicruſius's ſepulchre, Spectator, No. 379.

v. 546. *As he that* verè adeptus *earned.*] A title aſſumed by ſuch alchymiſts as pretended to have found out the philoſopher's ſtone, called Adept Philoſophers: See a tract, entitled, The Golden Calf, written

Could tell what ſubtleſt parrots mean,
That ſpeak and think contrary clean;
What member 'tis of whom they talk,
When they cry Rope, and Walk, knave, walk.

written in Latin by John Frederick Helvetius, publiſhed 1670, p. 67, 104, 115. Public Library Cambridge,, xiv. 6. 24; Montaigne's Eſſays, vol. ii. book ii. chap. xii. p. 389. edit. 1711; Dr. Wotton's Reflections upon ancient and modern Learning, chap. x. p. 121, &c.

v. 547. *He underſtood the ſpeech of birds.*] Dr. Shuckford obſerves, Connection, vol. i. b. ii. p. 107. 2d edit. "That the author of the latter Targum upon Eſther, reports, that Solomon underſtood the language of birds, and ſent a bird of a meſſage to the Queen of Sheba: and Mahomet was ſilly enough to believe it; for we have the ſame ſtory in his Alchoran." That this opinion was ancient appears from the following account, "Inveterata fuit gentilium opinio, inter ſe colloqui bruta, et eorum ſermones a multis intelligi: unde ars Οἰωνικὴ, vel interpretandi voces animalium; in quâ excelluiſſe dicuntur apud veteres, Melampus, Tireſias, Thales Mileſius, Appolonius Thyanæus. Democritus autor quoque eſt quod dentur aves, quarum ex confuſo ſanguine naſcatur ſerpens, quem ſi quis ederit, avium linguas et colloquia interpretaturum, teſte Plinio lib. x. cap. xliv. Not. in lib. v. Hiſtoriæ Danicæ Saxonis Grammatici, p. 112. vid. plura Jo. Fra. Pici Mirandulæ Oper. tom. ii. p. 282; Chaucer's Dream of the Cuckow and Nightingale, Spectator, No. 512; Notes upon Creech's Lucretius, book v. vol. ii. p. 558. See this whimſical opinion bantered by Ben Jonſon, Fortunate Iſles, vol. i. p. 133.

v. 549. *Could tell what ſubtleſt parrots mean.*] Vid. Ovidii Amor. lib. ii. eleg. 6, 37, 38. in mortem Pſittaci, Prol. ad Perſii Sat. v. 8; Plinii Nat. Hiſt. lib. x. cap. xliv. Mr. Willoughby, in his Ornithology, book ii. p 109, gives the following remarkable ſtory, "which Geſner ſaith was told him by a certain friend, of a parrot, which fell out of K. Henry VIII.'s palace at Weſtminſter, into the river Thames that runs by, and then very ſeaſonably remembering the words it had often heard ſome, whether in danger or in jeſt, uſe, cried out amain, A boat, a boat for twenty pounds. A certain experienced boatman made thither preſently, took up the bird, and reſtored it to the King, to whom he knew it belonged, hoping for as great a reward as the bird had promiſed. The King agreed that he ſhould have as the bird anew ſhould ſay; and the bird anſwers, Give the knave a groat."

v. 551, 552. *What member 'tis of whom they talk—When they cry Rope—*] When *Rope* was cried, I imagine it was upon the Puiſne Baron Tomlinſon; for in a ludicrous ſpeech made and printed on occaſion

He'd extract numbers out of matter,
And keep them in a glaſs, like water;
Of ſovereign power to make men wiſe;
For, drop'd in blear thick-ſighted eyes,
They'd make them ſee in darkeſt night,
Like owls, tho' purblind in the light.
By help of theſe (as he profeſs'd)
He had firſt matter ſeen undreſs'd;
He took her naked all alone,
Before one rag of form was on.
The chaos too he had deſcry'd,
And ſeen quite thro', or elſe he ly'd:

occaſion of the Baron's ſwearing the Sheriff's Warner and Love into their office, part of his charge to them is as follows: "You are the chief executioners of ſentences upon malefactors, whether it be whipping burning, or hanging. Mr. Sheriff, I ſhall intreat a favour of you; I have a kinſman at your end of the town, a rope-maker; I know you will have many occaſions before this time twelvemonth, and I hope I have ſpoken in time; pray make uſe of him, you will do the poor man a favour, and yourſelf no prejudice." See Phœnix Britannicus. (Mr. B.)

Ibid. —*and, Walk knave, walk.*] A tract was publiſhed by Mr. Edward Gayton, probably with a deſign to banter Colonel Hewſon, with this title, "Walk knaves, walk: a diſcourſe intended to have been ſpoken at court, and now publiſhed for the ſatisfaction of all thoſe that have participated of public enployments, by Hodge Turbervill, Chaplain to the late Lord Hewſon: London, printed 1659." See Edmund Gayton, Wood's Athen. Oxon. vol. ii. and Phœnix Britannicus. See Mr. Warburton's Note on Shakeſpeare's Comedy of Errors, act iv. vol. iii. p. 45.

v. 553. *He'd extract numbers out of matter,* &c.] A ſneer probably upon the Pythagoreans and Platoniſts for their explication of generation, which Dr. Wotton, ſee Reflections upon ancient and modern Learning, chap. viii. p. 100. has given us from Cenſorinus, and Ariſtides, in the following words: "Perfect animals are generated in two diſtinct periods of time; ſome in ſeven months, ſome in nine. Thoſe generations that are completed in ſeven months, proceed in this order: in the firſt ſix days after conception the humour is milky: in the eighth it is turned into blood,

Not that of paſte-board, which men ſhew
For groats, at fair of Barthol'mew;
But its great grandſire, firſt o' th' name,
Whence that and reformation came,
Both couſins-german, and right able
T' inveigle and draw in the rabble.
But reformation was, ſome ſay,
O' th' younger houſe to puppet-play.
He cou'd foretel whats'ever was
By conſequence to come to paſs.
As death of great men, alterations,
Diſeaſes, battles, inudations;

blood, which number 8 bears the proportion of 1 1-3d to 6: in nine days more it becomes fleſh; 9 is in a ſeſcuple proportion to 6; in twelve days more the embryo is formed; 12 is double to 6: here then are theſe ſtages, 6, 8, 9, 12; 6 is the firſt perfect number, becauſe it is the ſum of 1, 2, 3. the only numbers by which it can be divided: now if we add theſe four numbers, 6, 8, 9, 12, together, the ſum is 35, which, multiplied by 6, make 210, the number of days from the conception to the birth, which is juſt ſeven months, allowing 30 days to a month. A like proportion muſt be obſerved in the larger period of nine months, only 10, the ſum of 1, 2, 3, 4, added together, muſt be added to 35, which makes 45; that multiplied by 6 gives 270, or nine times 30, the number of days in larger births."

v. 562. *Before one rag of form was on*]

——— Rudis indigeſtaque moles. Ovid. Metam. i. 7.

v. 563. *The chaos too he had deſcry'd.*] Vid. Ovidii Metamorphoſis, lib. i. 1, 2, 3, &c.; Dubartas's Divine Weeks, p. 10, 11.

v. 568. *And reformation came.*] Reformation was the pretext of all the ſectaries; but it was ſuch a reformation as tended to bring all things into confuſion. (Dr. B.)

v. 572. *O' th' younger houſe to puppet play.*] The ſectaries who claimed the only right to the name of reformed, in their pretence to inſpiration, and being paſſive under the influence of the Holy Spirit, took the hint from thoſe machines of wood and wire that are moved by a ſuperior hand. (Mr. W.)

v. 573. *He cou'd foretel,* &c.] The rebellious clergy would in their prayers pretend to foretel things, to encourage people in their

All this without th' eclipſe of the ſun,
Or dreadful comet, he hath done,
By inward light, a way as good,
And eaſy to be underſtood,
But with more lucky hit than thoſe
That uſe to make the ſtars depoſe,
Like knights o' th' poſt, and falſely charge
Upon themſelves what others forge:
As if they were conſenting to
All miſchiefs in the world men do:
Or, like the devil, did tempt and ſway 'em.

their rebellion. I meet with the following inſtance in the prayers of Mr. George Swathe, miniſter of Denham in Suffolk, ſee Appendix to a tract. entitled Schiſmatics delineated, from authentic vouchers, London, 1739, p. 32. " O my good Lord God, I praiſe thee for diſcovering the laſt week in the day-time a viſion: that there were two great armies about York, one of the malignant party about the King, the other party parliament and profeſſors; and the better ſide ſhould have help from Heaven againſt the worſt; about or at which inſtant of time we heard the ſoldiers at York had raiſed up a ſconce againſt Hull, intending to plant fifteen pieces againſt Hull; againſt which fort Sir John Hotham, keeper of Hull by a garriſon, diſcharged four great ordnance, and broke down their ſconce, and killed divers Cavaliers in it. Lord, I praiſe thee for diſcovering this victory, at the inſtant of time that it was done, to my wife, which did then preſently confirm her drooping heart, which the laſt week had been dejected three or four days, and no arguments could comfort her againſt the dangerous times approaching; but when ſhe had prayed to be eſtabliſhed in faith in thee, then preſently thou didſt by this viſion ſtrongly poſſeſs her ſoul, that thine and our enemies ſhould be overcome." See Don Quixote, vol. iii. chap. viii. p. 69, 70.

v. 578. *Or dreadful comet,*——] See an account of a dreadful comet that appeared in the year 1577, Appendix Jo. Glaſtonienſis Chronic. 1726, a Tho. Hearne, p. 521; and Sir Iſaac Newton's Calculations concerning the dreadful comet that appeared in the year 1680; Spectator, No. 101; Dr. Harris's Aſtronomical Dialogues, 2d edit. p. 141.

v. 579. *By inward light,* ——] They were great pretenders, as has already been obſerved, to inſpiration, ſee Preface to Sir William

To rogueries, and then betray 'em.
They'll ſearch a planet's houſe to know
Who broke and robb'd a houſe below;
Examine Venus, and the Moon,
Who ſtole a thimble or a ſpoon:
And tho' they nothing will confeſs,
Yet by their very looks can gueſs,
And tell what guilty aſpect bodes,
Who ſtole, and who receiv'd the goods.
They'll queſtion Mars, and, by his look,
Detect who 'twas that nimm'd a cloak:

William Davenant's Gondibert, edit. 1651, p. 33, though they were really as ignorant of what they called the *inward light*, as that woman, ſee Prefatory Treatiſe to Hen. Stephens's Apology for Herodotus, p. 311, who requeſted a certain prieſt "to put for her in his maſs a halfpenny worth or five farthings worth of the Holy Ghoſt." Of this claſs probably was the Banbury elder, Ben Jonſon's Bartholomew Fair, act i. ſc. 2.

v. 585, 586. *As if they were conſenting to—All miſchiefs in the world men do.*] "It is injurious to the ſtars," ſays Gaſſendus, Vanity of Judiciary Aſtrology, chap. xii. p. 76, "to diſhonour them with the imputation of ſuch power and efficacy as is incompetent to them, and to make them many times the inſtruments not only to mens ruins, but even to all their vicious inclinations and deteſtable villainies." It is obſerved by Dr. James Young, Sidrophel Vapulans, p. 36, of Sir Chriſtopher Heyden, the great advocate for aſtrologers, that he affirmed, "That the efficacy of the ſtars cannot be fruſtrated without a miracle: where then (ſays he) is the providence of God and free-will? We are not free agents, but like Bartholomew puppets, act and ſpeak as Mars and Jupiter pleaſe to conſtrain us;" or as the aſtrologer ſpoken of by St. Auſtin, "It is not we that luſted, but Venus; not we that ſlew, but Mars; not we that ſtole, but Mercury; not God that helped, but Jupiter: and ſo free-born man is made a ſtar-born ſlave." Vide Fra. Valeſii lib. de Sacra Philoſophia, p. 284, 285.

v. 589. *They'll ſearch a planet's houſe*, &c.] See Gaſſendus's Vanity of Judiciary Aſtrology, chap xii; Tatler, No. 56.

v. 597. *They'll queſtion Mars*, &c.] "A ſhip," ſays Gaſſendus, Vanity of Judiciary Aſtrology, p. 113, "is not to be put to ſea,

Make Mercury confeſs, and 'peach
Thoſe thieves which he himſelf did teach.
They'll find, i' th' phyſiognomies
O' th' planets, all mens deſtinies;
Like him that took the doctor's bill,
And ſwallow'd it inſtead o' th' pill:
Caſt the nativity o' th' queſtion,
And from poſitions to be gueſs'd on,
As ſure as if they knew the moment
Of natives birth, tell what will come on't.
They'll feel the pulſes of the ſtars,

whilſt Mars is in the middle of heaven; becauſe Mars being the patron of pirates, he threateneth the taking and robbing the ſhip by them."

v. 599, 600. *Make Mercury confeſs, and 'peach—Thoſe thieves which he himſelf did teach.*] Mercury was the god of merchants and of thieves, and therefore he is commonly pictured with a purſe in his hand. Vide Sexti Philoſoph. Pyrrh. Hypot. lib. iii. p. 154. edit. 1621; Antiquity explained, by Montfaucon, vol. i. part i. book iii. chap. viii. p. 78. tranſlated by Mr. Humphreys; Fr. Valeſii lib. de Sacra Philoſophia, cap. xxxi. p. 281; Gaſſendus's Vanity of Judiciary Aſtrology, p. 37, 113. See an account of Mercury's thefts, Mr. G. Sandys's Notes upon the ſecond book of Ovid's Metamorphoſis, p. 42; Notes upon Creech's Lucretius, vol. ii. edit. 1714. p. 589; Dr. James Young's Sidrophel Vapulans, 1699, p. 36; Tatler, No. 56.

v. 603, 604. *Like him that took the doctor's bill,—And ſwallow'd it inſtead o' th' pill.*] The countryman's ſwallowing the paper on which the preſcription was written, upon the phyſician's ordering him to take it, was literally true. See Hen. Stephens's Prep. Treatiſe to a Defence of Herodotus, publiſhed 1607, p. 24. This man did by the doctor's bill as Clayton did when he clawed the pudding, by eating bag and all; Ray's Proverbs, 2d edit. p. 282. And why might not this operate upon a ſtrong imagination as well as the ugly parſon in Oldham, ſee Remains, 1703, p. 108, "the very ſight of whom in a morning," he obſerves, "would work beyond jalap or rhubarb; and that a doctor preſcribed him to one of his patients as a remedy againſt coſtiveneſs;" or what is mentioned by Dr. Daniel Turner, ſee book de Morbis Cutaneis, chap. xii. 3d edit. p. 165, who informs us, "that the bare imagination of a purging potion has wrought ſuch an alteration on the blood and

To find out agues, coughs, catarrhs;
And tell what criſis does divine
The rot in ſheep, or mange in ſwine;
In men what gives or cures the itch,
What makes them cuckolds, poor, or rich;
What gains or loſes, hangs or ſaves;
What makes men great, what fools or knaves:
But not what wiſe, for only of thoſe
The ſtars (they ſay) cannot diſpoſe,
No more than can the aſtrologians:
There they ſay right, and like true Trojans.

and humours of ſundry perſons, as to bring on ſeveral ſtools like thoſe they call *phyſical:* and he mentions a young gentleman his patient, who, having occaſion to take many vomits, had ſuch an antipathy to them, that ever after he could vomit as ſtrongly by the force of imagination, by the bare ſight of an emetic bolus, drinking poſſet drink at the ſame time, as moſt could do by medicine." The application of a clyſter-pipe, without the clyſter, has had the ſame effect upon others. See Montaigne's Eſſays, vol. i. book i. chap. xx. p. 122.

v. 605. *Caſt the nativity o' th' queſtion.*] Mr. Smith of Harleſton is of opinion, that, when any one came to an aſtrologer to have his child's nativity caſt, and had forgot the hour and minute when it was born, which were neceſſary to be known, in order to the erecting a ſcheme for the purpoſe, the figure-caſter, looking upon the inquirer as wholly influenced, entirely guided by the ſtars in the affair, took the poſition of the heavens the minute the queſtion was aſked, and formed his judgment accordingly of the child's future fortune; juſt as if the child had been born the very ſame moment that the queſtion was put to the conjurer.

v. 614. *What makes them cuckolds.*] "This is worthy of our remembrance, that, in the revolution of the planets, if the moon come to that place where Saturn was in the root, then the perſon ſhall marry an old withered crone, and in all likelihood deſpiſe and cuckold her." Gaſſendus's Vanity of Judiciary Aſtrology, c. xvi. p. 104.

v. 619. *No more than can the aſtrologians.*] *i. e.* The aſtrologers themſelves can no more diſpoſe of (*i. e.* deceive) a wiſe man than

This Rapho knew, and therefore took
The other courſe, of which we ſpoke.
Thus was th' accompliſh'd Squire endu'd
With gifts and knowledge, per'lous ſhrewd.
Never did truſty Squire with Knight,
Or Knight with Squire e'er jump more right.
Their arms and equipage did fit,
As well as virtues, parts, and wit:
Their valours too were of a rate,
And out they ſally'd at the gate.
Few miles on horſeback had they jogged,
But fortune unto them turn'd dogged;
For they a ſad adventure met,

can the ſtars. What makes the obſcurity is the uſing the word *diſpoſe* in two ſenſes; to ſignify *influence* where it relates to the ſtars, and *deceive* where it relates to the aſtrologers. (Mr. W.)

v. 622. *The other courſe*—] *i. e.* religious impoſtures; by which the author finely inſinuates, that even wiſe men at that time were deceived by thoſe pretences.

This Rapho knew, and therefore took—— (Mr. W.)

v. 625, 626. *Never did truſty Squire with Knight—Or Knight with Squire*, &c.—] It was Cervantes's obſervation upon Don Quixote and Sancho Pancha, vol. iii. chap. ii. p. 18, "That one would think that they had been caſt in the ſame mold."

v. 637, 638. *We ſhould, as learned poets uſe,—Invoke th' aſſiſtance of ſome muſe.*] The poet cannot permit the uſual exordium of an epic poem to paſs by him unimitated, though he immediately ridicules the cuſtom. The invocation he uſes is very ſatirical, and reaches abundance of writers; and his compliance with the cuſtom was owing to a ſtrong propenſity he found in himſelf to ridicule it. (Mr. B.) See Invocation of the Muſes, Bysſhe's Art of Poetry, 7th edit. p. 70, *&c.*; and a ſneer upon this cuſtom, Mr. S. Weſley's Poems, 2d edit. p. 157. See original of exordiums, Mr. Pope's Notes upon Homer's Iliad, book i. p. 4. 3d edit.

v. 641. *We think*, &c.] It ſhould be *they think*, *i. e.* the critics, for the author in v. 645, "One that fits our purpoſe moſt," declares the muſes are not all alike. (Mr. W.)

v. 645,

Of which anon we mean to treat.
But ere we venture to unfold
Achievements ſo reſolv'd and bold,
We ſhould, as learned poets uſe,
Invoke th' aſſiſtance of ſome muſe:
However critics count it ſillier
Than jugglers talking to familiar.
We think 'tis no great matter which;
They're all alike, yet we ſhall pitch
On one that fits our purpoſe moſt,
Whom therefore thus we do accoſt.
Thou that with ale, or viler liquors,
Didſt inſpire Withers, Pryn, and Vicars,

v. 645. 646. *Thou that with ale, or viler liquors,—Didſt inſpire Withers*, &c.] See an account of Withers, Note upon Dunciad, b. i. v. 126; Biſhop Kennet's Regiſter and Chronicle, p. 644, 649. Theſe gentlemen might, in Mr. Shakeſpeare's ſtyle, ſee his play, entitled, Much ado about Nothing, vol. i. p. 478, be born under a rhyming planet; and yet the mill of the Dutch mechanic, Spectator, No 220, for making verſes, might have ſerved their purpoſe full as well. They certainly fall under the cenſure of Cervantes, ſee Preface to the fourth volume of Don Quixote.

Ib. —— *Pryn.*] Anthony Wood gives the following account of Mr. Pryn's elegant apparatus for the ſolicitation of the muſes.—"His cuſtom was, when he ſtudied, to put on a long quilted cap, which came an inch over his eyes, ſeldom eating any dinner, would every three hours or more be manching a roll of bread, and now and then refreſh his exhauſted ſpirits with ale brought him by his ſervant." Athen. Oxon. vol. ii. col. 315. (Mr. W.) Mr. Cowley, in his Miſcellanies, ſee Dunciad Varior. 1729, Note on v. 101, book i. ſpeaks of him as follows:

"——— One lately did not fear
Without the muſes leave to plant verſe here,
But it produc'd ſuch baſe, rough, crabbed, hedge-
Rhymes, as e'en ſet the hearers ears on edge:
Written by William Pryn Eſqui-re the
Year of our Lord ſix hundred thirty three.

And force them, tho' it was in ſpite
Of nature, and their ſtars, to write;
Who (as we find in ſullen writs,
And croſs-grain'd works of modern wits)
With vanity, opinion, want,
The wonder of the ignorant,
The praiſes of the author penn'd
B' himſelf, or wit-inſuring friend;
The itch of picture in the front,

Brave Jerſey muſe! and he's, for his high ſtyle,
Call'd to this day the Homer of the iſle."

Another poet ſpeaks of Withers and Pryn in the following manner:

" When each notch'd 'prentice might a poet prove,
Warbling thro' the noſe a hymn of love;
When ſage George Withers, and grave William Pryn,
Himſelf might for a poet's ſhare put in."

On Mr. Cleaveland, by A. B.

Ib. ——— *and Vicars.*] See an account of John Vicars, and his poetry, Wood's Athenæ Oxon. vol. ii. 2d. edit. col. 152; and Fowlis's Hiſtory of wicked Plots, &c. p. 179. * Vicars was a man of as great intereſt and authority in the late reformation as Pryn, or Withers, and as able a poet: he tranſlated Virgil's Æneids into as horrible traveſtie in earneſt as the French Scarron did in burleſque, and was only outdone in his way by the politic author of Oceana.

v 649. ——— *ſullen writs.*] For ſatirical writings; well expreſſed, as implying, that ſuch writers as Withers, Pryn, and Vicars, had no more than ill-nature towards making a ſatiriſt. (Mr W.)

v. 653, 654 *The praiſes of the author penn'd—B' himſelf, or wit inſuring friend.*] A ſneer upon the too common practice of thoſe times, in prefixing of panegyrical verſes to the moſt ſtupid performances; ſee an account of Vicars's Miſchief's Myſtery, &c. Wood's Athenæ Oxon. vol. ii.

v. 657. *All that is left o' th' forked hill.*] Parnaſſus, alluding to its two tops.

" Nec fonte labia prolui caballino
Nec in bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic poeta prodirem."

Aul. Perſii Sat. Prol.

" I never

With bays and wicked rhyme upon't,
All that is left o' th' forked hill
To make men ſcribble without ſkill;
Canſt make a poet, ſpite of Fate,
And teach all people to tranſlate,
Tho' out of languages, in which
They underſtand no part of ſpeech:
Aſſiſt me but this once, I 'mplore,
And I ſhall trouble thee no more.

" I never did in cleft Parnaſſus dream,
Nor taſte the Heliconian ſtream." Mr. Dryden.
Vid. Heliodori Æthiopic. lib. ii. cap. vi. p. 110; Spect. No. 514.

v. 658. *To make men ſcribble without ſkill.*] To ſuch Perſius alludes, Prolog. v. 12, 13, 14. John Taylor, the water poet, thus deſcribes ſuch pretenders, Revenge, to William Fenner, Works, p. 144.

" An aſs in cloth of gold is but an aſs,
And rhyming raſcals may for poets paſs
Among misjudging and illiterate hinds:
But judgment knows to uſe them in their kinds.
Myſelf knows how (ſometimes) a verſe to frame,
Yet dare I not put on a poet's name;
And I dare write with thee at any time,
For what thou dar'ſt, in either proſe or rhyme:
For thou of poeſy art the very ſcum,
Of riff raff rubbiſh wit the total ſum;
The loathſome glanders of all baſe abuſe;
The only filch-line of each labouring muſe:
The knave, the aſs, the coxcomb, and the fool,
The ſcorn of poets, and true wit's cloſe-ſtool."

v. 660, 661, 662. *And teach all people to tranſlate—Tho' out of languages in which—They underſtand no part of ſpeech.*] A gird probably upon ſome poetical tranſlators, of which number Vicars was one. George Fox the Quaker, though an illiterate creature, pretended to be inſpired in one night with twenty-four languages; and ſet his hand as author to ſix languages, in his Battle-door, printed 1660, *viz.* Latin, Italian, Greek, Hebrew, Chaldee, Syriac. See Fra. Bugg's Note upon George Fox's will, Quaker and Methodiſt compared, 1740, p. 63.

v. 663. *Aſſiſt me but this once, I'mplore,* &c.] See Spectator, No. 523.

In weſtern clime there is a town,
To thoſe that dwell therein well known,
Therefore there needs no more be ſaid here,
We unto them refer our reader:
For brevity is very good,
When w' are, or are not underſtood.
To this town people did repair
On days of market, or of fair,
And to crack'd fiddle, and hoarſe tabor,
In merriment did drudge and labour.
But now a ſport more formidable
Had rak'd together village rabble:
'Twas an old way of recreating,
Which learned butchers call bear-baiting.
A bold adven'trous exerciſe,
With ancient heroes in high prize:
For authors do affirm it came
From Iſthmian or Nemean game;
Others derive it from the bear
That's fix'd in northern hemiſphere,

v. 665. *In weſtern clime there is a town.*] Brentford, which is eight miles weſt from London, is here probably meant; as may be gathered from Part II. Canto iii. v. 995, &c. where he tells the Knight what befel him there.

> And though you overcame the bear,
> The dogs beat you at Brentford fair;
> Where ſturdy butchers broke your noddle.

v. 678. *Which learned butchers call bear-baiting.*] This game is uſhered into the poem with more ſolemnity than thoſe celebrated ones in Homer and Virgil. As the poem is only adorned with this game and the Riding Skimmington, ſo it was incumbent on the poet to be very particular and full in the deſcription: and may we

And round about the pole does make
A circle like a bear at ſtake,
That at the chain's end wheels about,
And overturns the rabble-rout.
For after ſolemn proclamation
In the bear's name (as is the faſhion
According to the law of arms,
To keep men from inglorious harms),
That none preſume to come ſo near
As forty feet of ſtake of bear;
If any yet be ſo fool-hardy,
T' expoſe themſelves to vain jeopardy,
If they come wounded off and lame,
No honour's got by ſuch a maim,
Altho' the bear gain much, b'ing bound
In honour to make good his ground,
When he's engag'd, and takes no notice,
If any preſs upon him, who 'tis;
But lets them know at their own coſt,
That he intends to keep his poſt.

we not venture to affirm, they are exactly ſuitable to the nature of theſe adventures; and conſequently, to a Briton, preferable to thoſe in Homer or Virgil? (Mr. B.)

v. 682. *From Iſthmian, or Nemean game.*] See Montfaucon's Antiquity explained, vol. iii. part ii. b. iii. p. 174; Archbiſhop Potter's Antiquities of Greece, vol. i. chap. xxiv. xxv.

v. 683, 684. *Others derive it from the bear—That's fixed in northern hemiſphere,* &c.] Vid. Ovidii Metamorph. lib. ii. l. 494, *&c.*

v. 689, 690. *For after ſolemn proclamation—In the bear's name,* &c.] Alluding to the bull-running at Tutbury in Staffordſhire, where ſolemn proclamation was made by the ſteward, before the bull was turned looſe; "That all manner of perſons give way to the

This to prevent, and other harms,
Which always wait on feats of arms,
(For in the hurry of a fray,
'Tis hard to keep out of harm's way,)
Thither the Knight his courſe did ſteer,
To keep the peace 'twixt dog and bear;
As he believ'd he was bound to do
In conſcience and commiſſion too.
And therefore thus beſpoke the Squire:
We that are wiſely mounted higher
Than conſtables in curule wit,
When on tribunal bench we ſit,
Like ſpeculators ſhould foreſee,
From Pharos of authority,
Portended miſchiefs farther than
Low proletarian tything-men:

the bull, none being to come near him by forty feet, any way to hinder the minſtrels, but to attend his or their own ſafety, every one at his peril." See Dr. Plot's Staffordſhire, p. 439, 440.

*v. 714. *We that are*, &c.] This ſpeech is ſet down as it was delivered by the Knight in his own words; but ſince it is below the gravity of heroical poetry to admit of humour, and all men are obliged to ſpeak wiſely alike, and too much of ſo extravagant a folly would become tedious and impertinent, the reſt of his harangues have only his ſenſe expreſſed in other words, unleſs in ſome few places, where his own words could not be ſo well avoided.

v. 715. *Than conſtables.*—] Had that remarkable motion in the houſe of commons taken place, the conſtables might have vied with Sir Hudibras for an equality at leaſt: "That it was neceſſary for the houſe of commons to have a High Conſtable of their own, that will make no ſcruple of laying his Majeſty by the heels:" but they proceeded not ſo far as to name any body; becauſe Harry Martyn, out of tenderneſs of conſcience in this particular, immediately quaſhed the motion, by ſaying, "The power was too great for any man." Mercurius Pragmaticus, No. 6. 1647, p. 45. See

And therefore being inform'd, by bruit,
That dog and bear are to diſpute;
For ſo of late men fighting name,
Becauſe they often prove the ſame:
(For where the firſt does hap to be,
The laſt does *coincidere.*)
Quantum in nobis, have thought good,
To ſave th' expence of Chriſtian blood,
And try if we by meditation
Of treaty and accommodation,
Can end the quarrel, and compoſe
The bloody duel, without blows.

Ben Jonſon's merry account of a high conſtable, Tale of a Tub, act iii. ſcene 6.

Ib. ——*in curule wit.*] See an account of the *cella curulis*, Auli Gellii Noct. Attic. lib i. cap. 18.

v. 718. *From Pharos of authority.*] Meaning that, as a juſtice of the peace, upon the bench, he was mounted above the crowd.—For the meaning of the word Pharos, be pleaſed to conſult Collier's Dictionary, and Baumgarten's Travels, Churchill's Collections, vol. i. p. 39. edit. 1732.

v. 720. *Low proletarian tything-men.*] The loweſt of the people. Aulus Gellius, Noct. Attic. lib. xvi. cap. xvi. thus explains the word *proletarius*: "Qui in plebe Romanâ tenuiſſimi, pauperrimique erant, nec amplius quam mille quingentum æris in cenſum deferebant, Proletarii appellati ſunt." Vid. Salmuthi Not. in Panciroll. par. ii. tit. 10, de Reb. Memorab. p. 188; Marcelli delucidat. in Tit. Liv. lib. xxiv; Gruteri Fax Artium, tom. vi. par. ii. p. 36. "Erant Romæ qui generationi liberorum vacabant, et proletarii dicebantur." Facet. Facetiar. de Henrietate, lxviii. p. 482.

"Gobelinus perſona, ſcriptor non proletarius."
Meibom. Rer. Germanic. Scriptor. tom. iii. p. 48.

v. 729, 730. *And try if we, by mediation—Of treaty*, &c.] A gird upon the parliament, for their unreaſonable inſtructions to their commiſſioners in all the treaties ſet on foot, in order to defeat them.

Are not our liberties, our lives,
The laws, religion, and our wives,
Enough at once to lie at ſtake
For cov'nant and the cauſe's ſake;
But in that quarrel dogs and bears,
As well as we, muſt venture theirs?
This feud by Jeſuits invented,
By evil counſel is fomented;
There is a Machiavilian plot,
(Tho' ev'ry *nare olfact* it not)

v. 736. *For covenant*——] This was the ſolemn league and covenant, which was firſt framed and taken by the Scottiſh parliament, and by them ſent to the parliament of England, in order to unite the two nations more cloſely in religion. It was received and taken by both houſes, and by the city of London, and ordered to be read in all the churches throughout the kingdom; and every perſon was bound to give his conſent by holding up his hand at the reading of it. See a copy of it, Ld. Clarendon's Hiſt. of the Rebellion, vol. ii. p. 287, (Dr. B.) and an encomium upon it by the Preſbyterians, Sir Roger L'Eſtrange's Diſſenters Sayings, part i. § vi. p. 18, *&c.* part ii. § vi. p. 34, *&c.*; Century of eminent Preſbyterian Preachers, *&c.* chap. vi. p. 69, 1723; A Looking-glaſs for Schiſmatics, *&c.* 1725, chap. iii. p. 86; Calamy's Sermon before the Lord Mayor, Jan. 14, 1645, entitled, The Great Danger of Covenant-refuſing and Covenant-breaking; Impartial Examinat. of Mr. Neale's 3d vol. of the Hiſtory of the Puritans, p. 167; Bp. Patrick's Continuat. of the Friendly Debate, p. 61. See Dr. Featley's opinion of it, Mercurius Ruſticus, No. 18. p. 203, 204; The Iniquity of the Covenant diſcovered, to a gentleman deſiring information, 1643.

Ib. —— *and the cauſe's ſake.*] Sir William Dugdale, View of the Troubles, *&c.* p. 369, Sanderſon's Hiſt. of King Charles, p. 638, informs us, that Mr. Bond, preaching at the Savoy, told his auditors from the pulpit, "That they ought to contribute and pray, and do all they were able to bring in their brethren of Scotland, for ſettling of God's cauſe: I ſay, quoth he, this is God's cauſe, and if our God hath any cauſe, this is it; and if this be not God's cauſe, then God is no God for me; but the devil is got up into heaven." Mr. Calamy, in his ſpeech at Guildhall, 1643, ſee L'Eſtrange's Diſſenters Sayings, part i. p. 35, ſays, "I may truly ſay,

And deep design in't to divide
The well-affected that confide,
By setting brother against brother,
To claw and curry one another.
Have we not enemies *plus satis*,
That *cane et angue pejus* hate us;
And shall we turn our fangs and claws
Upon our own selves, without cause?
That some occult design doth lie
In bloody cynarctomachy

say, as the martyr did, that if I had as many lives as hairs on my head, I would be willing to sacrifice all these lives in this cause."

" Which pluck'd down the king, the church, and the laws,
To set up an idol, they nick-nam'd The Cause,
Like Bell and Dragon, to gorge their own maws."

The Rump Carbonaded, a Collection of Loyal Songs, vol. ii. No. 26.

v. 739. *This feud by Jesuits invented.*] As Don Quixote took every occurrence for a romantic adventure, so our Knight took every thing he saw to relate to the differences of state then contested: it is necessary to carry this in our eye to discover the beauties of the passage. (Mr. W.) See an explication of *feud*, and *deadly feud*, Somner's Treatise of Gavelkind, Bp. Kennet's edition, 1726, p. 107.

v. 741. — *a Machiavilian plot.*] See Sir Roger L'Estrange's fable, entitled, Machiavel Condemned, part iii. fable 493. Boccalini's Advertisements from Parnassus, cent. i. advert. lxxxix. edit. 1656, p. 175; and Scrub's humorous definition of a plot, Farquhar's Beaux Stratagem, act iv. p. 60. edit. 1728.

v. 751, 752. *That some occult design doth lie—In bloody cynarctomachy.*] *Cynarctomachy signifies nothing in the world but a fight between dogs and bears, though both the learned and ignorant agree, that in such words very great knowledge is contained; and our Knight, as one or both of those, was of the same opinion. This was not only the Knight's opinion, but that of his party, as is plain from what follows. Extract of a paper called, A Perfect Diurnal of some Passages of Parliament, and from other Parts of the Kingdom, from Monday July 24, to Monday July 31, 1643, No. 5: Thursday, July 27. " From Colonel Cromwell there is certain news come, he hath taken Stamford, and Burleigh-house; a great receptacle

Is plain enough to him that knows
How ſaints lead brothers by the noſe.
I wiſh myſelf a pſeudo-prophet,
But ſure ſome miſchief will come of it;
Unleſs by providential wit,
Or force, we averruncate it.

receptacle for the Newark cavaliers for their inroad into Northamptonſhire, and parts thereabouts: One thing is certified from thoſe parts, which I cannot omit, and will cauſe admiration to ſuch as hear it, *viz.* Did any man imagine, upon the firſt fomenting of this bloody and unnatural war againſt the parliament, that ſuch numbers of Engliſh and Iriſh Papiſts ſhould be admitted into his Majeſty's protection, to be aſſertors of the Proteſtant religion, much leſs did any think, that brute and ſavage beaſts ſhould be fetched from foreign parts to be a terror to the Engliſh nation, to compel their obedience to the King? and yet we find it true, and are credibly informed, that, upon the Queen's coming from Holland, ſhe brought with her, beſides a company of ſavage ruffians, a company of ſavage bears, to what purpoſe you may judge by the ſequel; for theſe bears were left about Newark, and were brought into country towns conſtantly on the Lord's day to be baiten (ſuch is the religion theſe here related would ſettle amongſt us), and if any went about but to hinder or but ſpeak againſt their damnable profanations, they were preſently noted as Roundheads and Puritans, and ſure to be plundered for it; but ſome of Colonel Cromwell's forces coming by accident unto Uppingham town in Rutland, on the Lord's day, found theſe bears playing there in the uſual manner; and, in the height of their ſport, cauſed them to be ſeized upon, tied to a tree, and ſhot." (Mr. S. W.)

"We robb'd———
The whole of food to pamper out the few,
Exciſed your wares,
And tax'd you round, ſixpence the pound,
And maſſacred your bears."

The Rump Ululant, Collect. of Loyal Songs, vol. ii. p. 247. There was an ordinance of lords and commons aſſembled in parliament for ſuppreſſing of public play-houſes, dancing on the ropes, and bear-baiting, die Sabbati, 17 Julii 1647, and it was an article in their inſtructions to the Major-Generals afterwards in the year 1655, amongſt other unlawful ſports (as they called them), to ſuppreſs bear-baitings; Mercurius Politicus, No. 289, p. 5852. That probably might be deemed a malignant bear, which was forced

For what deſign, what intereſt,
Can beaſt have to encounter beaſt?
They fight for no eſpouſed cauſe,
Frail privilege, fundamental laws,
Nor for a thorough reformation,
Nor covenant, nor proteſtation,

forced upon old Mr. Jones, Vicar of Wellingborough in Northamptonſhire, by Lieutenant Grimes, a deſperate Browniſt, "which, running between his legs, took him upon her back, and laying aſide the untractableneſs of her nature, grew patient of her burden; but when the rebels diſmounted him, and one of their ringleaders beſtrid the bear, ſhe diſmounted her rider; and, as if ſhe had been robbed of her whelps, did ſo mangle, rend, and tear him, with her teeth and paws, that the preſumptuous wretch died of his wounds ſoon after." Mercurius Ruſticus, No 9, p. 94.

* v. 758. *Or force, we averruncate*—] Another of the ſame kind, which, though it appear ever ſo learned and profound, means nothing elſe but the weeding of corn.

v. 761. *They fight for no eſpouſed cauſe.*] Alluding to the clamours of the rebels, who falſely pretended, that their liberty, property, and privileges were in danger. For this they are juſtly bantered by a ſatiriſt of thoſe times, Sir J. Birkenhead revived, p. 7.

"For liberty and privilege,
Religion and the King,
We fought, but oh, the golden wedge!
That is the only thing:
There lies the cream of all the cauſe,
Religion is but whig;
Pure privilege eats up the laws,
And cries, for king—a fig."

See their clamours admirably well bantered in Mr. Cleveland's Character of a London Diurnal, Works, 1677, p. 111, 112.

v. 762. *Frail privilege*—] Mr. Warburton is of opinion that *fraild* privilege, that is, broken, violated, would have been better, ſince it alludes to the impeachment of the five members, which was then thought to be the higheſt breach of privilege, and was one of the moſt profeſſed cauſes for taking arms.

v. 764. —— *nor proteſtation.*] This proteſtation, with the deſign and conſequences of it, may be ſeen in Lord Clarendon's Hiſt. of the Rebellion, vol. i. p. 198; and Mr. Echard, Hiſtory of England, vol. ii. p. 232, obſerves, "That there was one clauſe that was looked on as a preſervative againſt any alteration againſt church

765 Nor liberty of conſciences,
Nor lords and commons ordinances;
Nor for the church, nor for church-lands,
To get them in their own no hands;
Nor evil counſellors to bring

church government; but, to undeceive all perſons as to that clauſe, the commons made ſuch an explanation, to ſhew that the biſhops and the church were to receive no real benefit by it." Mr. Allen Blaney, Curate of Newington, Surry, was ſummoned before the parliament for preaching againſt the proteſtation. Nalſon's Collections, vol. ii. p. 288.

v. 765. *Nor for free liberty of conſcience.*] Thus the two firſt editions read: the word *free* was left out in 1674, and all the ſubſequent editions, and Mr. Warburton thinks for the worſe; free liberty being a moſt beautiful and ſatirical periphraſis for licentiouſneſs, which is the idea the author here intended to give us.

v. 766. *Lords and commons ordinances.*] The King being driven from the parliament, no legal acts of parliament could be made: therefore, when the lords and commons had agreed upon any bill, they publiſhed it, and required obedience to it, under the title of An Ordinance of Lords and Commons, and ſometimes An Ordinance of Parliament. (Dr. B.) See theſe ordinances proved illegal by the members of the univerſity of Oxford, in a tract, entitled, Reaſons of the preſent Judgment of the Univerſity of Oxford concerning the Solemn League and Covenant, *&c.* publiſhed in the year 1646, p. 46. Mr. Cleveland, ſpeaking of theſe ordinances, Character of a London Diurnal, merrily obſerves, "That an ordinance is a law ſtill-born, dropped before quickened with the royal aſſent. It is one of the parliament's by-blows, acts only being legitimate, and hath no more fire than a Spaniſh jennet that is begotten by the wind." See Walker's Hiſt. of Independency, part i. p. 15. edit. 1661.

v. 767, 768. *Nor for the church, nor for church-lands,—To get them in their own no hands.*] The way of ſequeſtering, and invading church-livings, by a committee for that purpoſe, is well known. It was ſo notoriouſly unjuſt and tyrannical, that even Lilly, the Sidrophel of this poem, could not forbear giving the following remarkable inſtance: "About this time (1646), ſays he, the moſt famous mathematician of all Europe, Mr. William Oughtred, Parſon of Aldbury in Surry, was in danger of ſequeſtration by the committee of or for plundered miniſters (ambodexters they were); ſeveral conſiderable articles were depoſed and ſworn againſt him, material enough to have ſequeſtered him; but that, upon his day of

To juſtice, that ſeduce the King;
Nor for the worſhip of us men,
Tho' we have done as much for them.
Th' Egyptians worſhipp'd dogs, and for
Their faith made internecine war.

of hearing, I applied myſelf to Sir Bulſtrode Whitelocke, and all my own friends, who in ſuch numbers appeared in his behalf, that though the chairman, and many other Preſbyterian members, were ſtiff againſt him, yet he was cleared by the major number. The truth is, he had a conſiderable parſonage, and that only was enough to ſequeſter any moderate judgment. He was alſo well known to affect his Majeſty. In theſe times many worthy miniſters loſt their livings or benefices for not complying with the Three-penny Directory. Had you ſeen, O noble Squire, what pitiful idiots were preferred into ſequeſtered church-benefices, you would have been grieved in your ſoul: but, when they came before the claſſis of divines, could theſe ſimpletons only ſay, They were converted by hearing ſuch a ſermon, ſuch a lecture, of that godly man Hugh Peters, Stephen Marſhal, or any of that gang, he was preſently admitted." Lilly's Life, p. 58, 59. (Mr. B.) They ſequeſtered the eſtates of dead men; ſee an account of the ſequeſtration upon Sir William Hunſby's eſtate after his death, though he never was queſtioned for delinquency during his life, Hiſtory of Independency, part i. p. 128.

v. 769, 770. *Nor evil counſellors—to juſtice*, &c.] Alluding to the unreaſonable clamours of the members at Weſtminſter againſt the King's friends, whom they ſtyled Evil Counſellors, and ordered a committee, October 1641, to prepare heads for a petition to the King againſt them, Nalſon's Collections, vol. ii. p. 510; which perſons they marked out as delinquents, with a requeſt, previous to the treaty of Newport in the Iſle of Wight, to have them excepted from pardon; and theſe were ſuch as were unwilling to give up the conſtitution. See their names, Impartial Examination of Mr. Neale's third volume of the Hiſtory of the Puritans, p. 333, 334, 335.

v. 773. *Th' Egyptians worſhipp'd dogs.*] Anubis, one of their gods, was figured with a dog's face. See Montfaucon's Antiquity explained, vol. ii. part ii. b. i. p. 197. The worſhip of the Egyptians is expoſed by Juvenal, ſat. xv. lin. 1, &c.

"Quis neſcit, Voluſi Bythinice, qualia demens
Ægyptus portenta colat, crocodilon adorat
Pars hæc——"

"How Egypt, mad with ſuperſtition grown,
Makes gods of monſters, but too well is known:

775 Others ador'd a rat, and ſome
For that church ſuffer'd martyrdom.

One ſect devotion to Nile's ſerpent pays,
Others to Ibis, that on ſerpents preys.
Where Thebes thy hundred gates lie unrepair'd,
And where maim'd Memnon's magic harp is heard;
Where theſe are mould'ring, let the ſots combine
With pious care a monkey to enſhrine:
Fiſh gods you'll meet, with fins and ſcales o'ergrown,
Diana's dogs ador'd in ev'ry town,
Her dogs have temples, but the goddeſs none.
'Tis mortal ſin an onion to devour,
Each clove of garlic is a ſacred pow'r.
Religious nation, ſure, and bleſs'd abodes,
Where ev'ry orchard is o'er-run with gods!
To kill is murder, ſacrilege to eat
A kid or lamb, man's fleſh is lawful meat." Dryden.

The Egyptians likewiſe worſhipped cats; ſee an inſtance of their extreme ſeverity in puniſhing a noble Roman with death who killed a cat by miſtake, notwithſtanding the Egyptian nobility interpoſed in his behalf. Vid. Diodori Siculi Rer. Antiq. lib. ii. cap. iv. p. 36; Antiquity explained by Montfaucon, vol. ii. part ii. b. i. ch. xvii. p. 202. See an account of Egyptian deities, from Athenæus, in Dr. Lightfoot's Miſcellanies, chap. lv. Works, vol. i. p. 1027. Mr. Purchaſe gives, from St. Jerome and Ortelius, one remarkable inſtance: "Crepitus ventris inflati, Peluſiaca religio eſt." Pilgrims, vol. v. book vi. chap. iv. p. 641.

v. 775. *Others ador'd a rat.*—] The ichneumon, the water-rat of the Nile. Diodorus Siculus mentions this, Rer. Antiquar. lib. ii. cap. iv. p. 36. Vid. Voſſ. de Idololatriâ, lib. iii. p. 1131, 1132. The ichneumon was a great enemy to the aſp and crocodile, vid. Diodori Siculi. *id. ib.* p. 37; Plinii Nat. Hiſt. lib. iv. cap. xxxiv. xxxv. The manner of deſtroying them is deſcribed by Dubartas, Divine Weeks, p. 200, in the following manner:

"Thou mak'ſt the ichneumon, whom the Memphs adore,
To rid of poiſons Nile's manured ſhore:
Altho' indeed he doth not conquer them
So much by ſtrength, as ſubtle ſtratagem.——
So Pharaoh's rat, ere he begins the fray
'Gainſt the blind aſpic, with a cleaving clay
Upon his coat he wraps an earthen cake,
Which afterwards the ſun's hot beams do bake;
Arm'd with this plaiſter, th' aſpic he approacheth,
And in his throat his crooked tooth he broacheth;

While

The Indians fought for the truth
Of th' elephant and monkey's tooth;

While the other bootleſs ſtrives to pierce and prick
Through the hard temper of his armour thick.
Yet knowing himſelf too weak, with all his wile,
Alone to match the ſcaly crocodile,
He with the wren his ruin doth conſpire;
The wren, who ſeeing him preſs'd with ſleep's deſire,
Nile's pois'ny pirate, preſs the ſlimy ſhore,
Suddenly comes, and hopping him before,
Into his mouth he ſkips, his teeth he pickles,
Cleanſeth his palate, and his throat ſo tickles,
That, charm'd with pleaſure, the dull ſerpent gapes
Wider and wider with his ugly chaps:
Then like a ſhaft the ichneumon inſtantly
Into the tyrant's greedy gorge doth fly,
And feeds upon that glutton, for whoſe riot
All Nile's fat margent could ſcarce furniſh diet."

And Mr. Rollin, Ancient Hiſt. of the Egyptians, &c. 2d edition, vol. i. p. 42, obſerves, that he is ſo great an enemy to the crocodile, that he deſtroys his eggs, but does not eat them. See more Chronic. Chronicor. Eccleſ. lib. ii. p. 411; Gruteri Fax Artium, tom. i. p. 116; Purchaſe's Pilgrims, vol. v. p. 640; Montaigne's Eſſays, vol. ii. chap. xii. p. 186; Spectator, No 126. Mice were likewiſe worſhipped in ſome places: Mendeſii Murem colunt. Not. Select. in Juven. ed. Henninii, p. 890. Vid. Charterii Imagin. Deor. qui ab Antiquis colebantur, p. 63; Memoirs of Martin Scriblerus, book i. chap, xiv; Scot's Diſcourſe of Devils and Spirits, chap. xxiii; Diſcovery of Witchcraft, p. 525.

v. 778. ——— *and monkey's tooth.*] It was worſhipped by the people of Malabar and Ceylon. Malabres et Chielonenſes Πιθηκαλαῖροι ſunt. Notum è Linſchotano Chielonenſes Luſitanis anno 1554, pro ſolo dente Simiæ, religioſè abs illis culto, et in monte Adami intercepto, obtuliſſe 700,000 ducatorum. Spicileg. Hen. Chriſtoph. Hennin. ad ſat. xv. Juvenal. p. 667. See Linſchoten's Voyages, chap. xliv. p. 81. printed by John Wolf, Le Blanc's Travels. * "When it was burnt at the inſtance of the prieſts, as ſoon as the fire was kindled, all the people preſent were not able to endure the horrible ſtink that came from it, as if the fire had been made of the ſame ingredients with which ſeamen uſed to compoſe that kind of grenadoes which they call ſtinkards." See an account of a law-ſuit between a couple of convents for a human tooth found in a catacomb, each of them pretending that it belonged to a ſaint who was of their order, Tatler, No. 129.

And many, to defend that faith,
Fought it out *mordicus* to death.
But no beaſt ever was ſo ſlight,
For man, as for his god, to fight.
They have more wit, alas! and know
Themſelves and us better than ſo.
But we, who only do infuſe
The rage in them like *boute-feus*;
'Tis our example that inſtils
In them th' infection of our ills.
For, as ſome late philoſophers
Have well obſerv'd, beaſts that converſe
With man, take after him, as hogs

v. 780. *Fought it out* mordicus *to death.*] Vid. Stephani Theſaur. Linguæ Latinæ ſub voce *Mordicus*. When Cateſby adviſed King Richard III. to fly and ſave his life, ſee Shakeſpeare's King Richard III. act v. ſc. the laſt, he anſwered,

"Slave, I have ſet my life upon a caſt,
And I will ſtand the hazard of the dye."

v. 786. —*like boute-feus*] * *Boute-feus* is a French word, and therefore it were uncivil to ſuppoſe any Engliſh perſon (eſpecially of quality) ignorant of it, or ſo ill-bred as to need any expoſition.

v. 795, 796, 797. *We read, in Nero's time, the heathen,—When they deſtroy'd the Chriſtian brethren,—They ſew'd them in the ſkins of bears*, &c.] This is confirmed by Tacitus, Annal. lib. xv. p. 168. Lugd. Batav. 1589, "Et pereuntibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent." In this he was imitated by Baſilowitz the Great Duke (or rather tyrant) of Muſcovy; who uſed to puniſh his nobility who offended him in this manner, covering them with bears ſkins, and baiting them with fierce Engliſh maſtiffs. Rerum Muſcovitic. Comment. à Sigiſmundo, 1600, p. 196.

v. 800. *Of this lewd Antichriſtian game.*] Alluding probably to Pryn's Hiſtrio-maſtix, p. 556 and 583, who has endeavoured to prove it ſuch from the 61ſt canon of the ſixth council of Conſtantinople, which he has thus tranſlated: "Thoſe ought alſo to be ſubject

Get pigs all th' year, and bitches dogs.
Juſt ſo, by our example, cattle
Learn to give one another battle.
We read, in Nero's time, the Heathen,
When they deſtroy'd the Chriſtian brethren,
They ſew'd them in the ſkins of bears,
And then ſet dogs about their ears:
From whence, no doubt, th' invention came
Of this lewd Antichriſtian game.
To this, quoth Ralpho, verily
The point ſeems very plain to me:
It is an Antichriſtian game,
Unlawful both in thing and name.

ſubject to ſix years excommunication who carry about bears, or ſuch like creatures, for ſport, to the hurt of ſimple people." Our Knight was not the only ſtickler in thoſe times againſt bear-baiting. Colonel Pride, a foundling and drayman, was likewiſe a hero in theſe kind of exploits, as we learn from a ballad upon him, which, having deſcribed his zeal againſt cock-fighting, goes on thus:

" But fluſh'd with theſe ſpoils, the next of his toils
Was to fall with wild beaſts by the ears;
To the bearward he goeth, and then open'd his mouth,
And ſaid, Oh! are you there with your bears?
The crime of the bears was, they were cavaliers,
And had formerly fought for the King;
And had pull'd by the burs, the round-headed curs,
That they made their ears to ring."

Collection of Loyal Songs, reprinted 1731, vol. i. p. 184. Indeed the rebels ſeemed enemies to all kinds of public diverſions, if we may believe a merry cavalier, who triumphs at the approach of a free parliament, in the following words:

" A hound and hawk no longer
Shall be tokens of diſaffection:
A cock-fight ſhall ceaſe
To be breach of the peace,
And a horſe-race an inſurrection."

First, for the name, the word Bear-baiting
Is carnal, and of man's creating;
For certainly there's no ſuch word
In all the Scripture on record:
Therefore unlawful and a ſin.
And ſo is (ſecondly) the thing;
A vile aſſembly 'tis, that can
No more be prov'd by Scripture than
Provincial, claſſic, national,
Mere human-creature cobwebs all.

v. 806. *Carnal, and of man's creating.*] This is a banter upon the members of the Aſſembly of Divines, who, in their note upon Geneſis, chap. i. ver. 1. libel the King for creating of honours. See Mr. Butler's Remains, p. 226.

v. 807, 808. *For certainly there's no ſuch word—In all the Scripture on record.*] "The Diſciplinarians held, That the ſcripture of God is in ſuch ſort the rule of human actions, that ſimply, whatever we do, and are not by it directed thereto, the ſame is ſin." Hooker's Eccleſiaſtical Polity, book ii. § 2. Of this ſtamp were the French Huguenots mentioned by Moutlue, who were ſo nicely ſcrupulous, that they made a conſcience of paying their landlords their rents, unleſs they could ſhew a text for it. L'Eſtrange's Fables, part ii. fab. 26. In a tract printed in thoſe times, entitled, Accommodation diſcommended, as incommodious to the Commonwealth, p. 3, are the following words: "Firſt, *Accommodation* is not the language of Canaan, and therefore it cannot conduce to the peace of Jeruſalem. 2. It is no ſcripture-word: now to vilify the ordinances which are in Scripture, and to ſet up *accommodation*, which is not in Scripture, no not ſo much as in the Apocrypha, is to relinquiſh the word, and follow the inventions of man, which is plain Popery." Mr. Cowley, in his tract, entitled, A Puritan and Papiſt, publiſhed in theſe times, and reprinted in 1681-2. p. 6, expoſes them for their folly in this reſpect:

"What mighty ſums have they ſqueez'd out o' th' city,
Enough to make them poor, and ſomething witty;
Exciſe, loan, contributions, pole-monies,
Bribes, plunder, and ſuch parliament privileges;
Are words which you ne'er learn'd in holy writ,
Till the ſpirit of your ſynod mended it."

v. 811.

Thirdly, it is idolatrous;
For when men run a-whoring thus
With their inventions, whatſoe'er
The thing be, whether dog or bear,
It is idolatrous and Pagan,
No leſs than worſhipping of Dagon.
Quoth Hudibras, I ſmell a rat;
Ralpho, thou doſt prevaricate:
For though the theſis which thou lay'ſt
Be true *ad amuſſim*, as thou ſay'ſt;

v. 811. *A vile aſſembly 'tis*, &c.] Meaning the Aſſembly of Divines, compoſed chiefly of Preſbyterians; for pretending that their form of church-government, by claſſical, provincial, and national aſſemblies, was founded on the authority of Scripture, when no ſuch words as *claſſical*, &c. are to be met with there. (Dr. B.) Sir John Birkenhead, ſee Aſſembly-man, p. 22, ſpeaks of them as follows: "Weigh him ſingle, and he has the pride of three tyrants, the forehead of ſix gaolers, and the fraud of ſix brokers; and take them in the bunch, and the whole aſſembly are a club of hypocrites, where ſix dozen of ſchiſmatics ſpend two hours for four ſhillings a-piece." What opinion the learned Mr. Selden had of them appears from the following account: "The houſe of parliament once making a queſtion, Whether they had beſt admit Biſhop Uſher to the Aſſembly of Divines? he ſaid, they had as good enquire, Whether they had beſt admit Inigo Jones, the King's architect, to the company of mouſe-trap makers?" App. ad Libr. Nigr. Scaccarii, per Th. Hearne, vol. ii. p. 594. See the noble Hiſtorian's character of them, Hiſt of the Rebellion, vol. i. p. 414; Mr. Milton's, in the Impartial Examination of Mr. Neale's 2d vol. of the Hiſtory of the Puritans, p. 380; and the opinion of Dr. Gregory Williams, Lord Biſhop of Oſſory, Century of eminent Preſbyterian Preachers, Pref. p. 3, 4; and Mr. Whitelocke's, in his Memorials, p. 71.

v. 816, 817. *For when men run a-whoring thus—With their inventions*, &c.] See Pſalm cvi. 39.

v. 820. —*worſhipping of Dagon.*] See 1 Maccab. x. 84. xi. 4.

v. 821. *Quoth Hudibras, I ſmell a rat.*] See Don Quixote, vol. ii. chap. x. p. 131.

v. 824. ad amuſſim.] Exactly. Vid. Eraſmi Adag. chil. i. cent. v. prov. 96.

(For that bear-baiting ſhould appear
Jure divino lawfuller
Than ſynods are, thou do'ſt deny,
Totidem verbis; ſo do I):
Yet there's a fallacy in this;
For if, by ſly *homœoſis*,
Tuſſis pro crepitu, an art,
Under a cough to ſlur a f—t,
Thou would'ſt ſophiſtically imply
Both are unlawful, I deny.
And I (quoth Ralpho) do not doubt
But bear-baiting may be made out
In goſpel times, as lawful as is
Provincial or parochial claſſis;
And that both are ſo near of kin,
And like in all, as well as ſin,
That put 'em in a bag, and ſhake 'em,
Your ſelf o' th' ſudden would miſtake 'em,

v. 830. —homœoſis] An explanation of a thing by ſomething reſembling it.

v. 831, 832. Tuſſis pro crepitu, *an art*, &c.] Theſe two lines left out in the editions 1674, 1684, 1689, 1700, and reſtored in 1704. See Ray's Proverbs, 2d edit p. 179.

v. 849, 850. Mira de lente, *as 'tis i' th' adage*,—Id eſt, *to make a leek a cabbage*.] "Rodolphus Agricola, vir immortalitate dignus, libro Dialectices tertio, teſtator apud Græcos proverbio dici ſolere, "Egregia de lente," quoties res humilis et puſilla magnis laudibus attolleretur: perinde quaſi lentem, minutum, ac vile legumen ſplendidis encomiis efferras: Opinor Græcis efferri hunc in modum, Δεινὰ περὶ φακῆς." Eraſmi Adag. chil. iv. cent. v. prov. 30.

v. 851. *Thou wilt at beſt but ſuck a bull.*] Alluding to that proverbial ſaying, "As wiſe as the Waltham calf, that went nine miles to ſuck a bull." The Cynic ſaid of two impertinent diſputants, ſee Spectator, No. 138, "The one of theſe fellows is milk-

And not know which is which, unleſs
You meaſure by their wickedneſs:
For 'tis not hard t' imagine whether
O' th' two is worſt, tho' I name neither.
Quoth Hudibras, thou offer'ſt much,
But art not able to keep touch.
Mira de lente, as 'tis i' th' adage,
Id eſt, to make a leek a cabbage;
Thou wilt at beſt but ſuck a bull,
Or ſheer ſwine, all cry and no wool:
For what can ſynods have at all,
With bear that's analogical?
Or what relation has debating
Of church-affairs, with bear-baiting?
A juſt compariſon ſtill is
Of things *ejuſdem generis*.
And then what genus rightly doth
Include and comprehend them both?

ing a ram, and the other holds the pail." This and the following line thus altered 1674,

Thou canſt at beſt but overſtrain
A paradox, and thy own brain.

Thus they continued in the editions 1684, 1689, 1700; reſtored in 1704, in the following blundering manner,

Thou'lt be at beſt but ſuch a bull, *&c.*

and the blunder continued, I believe, in all the editions to this time.

v. 852. *Or ſheer ſwine, all cry and no wool.*] "Now that ever a wiſe woman ſhould ſee her maſter come to this, to run a wool-gathering: I would it were ſo well; but the wool that we ſhall have is as much as the devil (God bleſs us) got when he ſhore a hog." Don Quixote, vol. iii. chap. xiii. p. 116. Gayton's Notes, book i. chap. v. p. 17.

v. 854. —— *Analogical.*] *i. e.* proportional.

v. 860. *Include*, &c.] In the two firſt editions of 1663,

Comprehend them incluſive both.

If animal, both of us may
As juſtly paſs for bears as they:
For we are animals no leſs,
Although of different ſpecieſes.
But, Ralpho, this is no fit place
Nor time to argue out the caſe;
For now the field is not far off,
Where we muſt give the world a proof
Of deeds, not words, and ſuch as ſuit
Another manner of diſpute:
A controverſy that affords
Actions for arguments, not words;
Which we muſt manage at a rate
Of proweſs and conduct adequate

v. 862. *As likely*—] in the two firſt editions.

v. 871, 872. *A controverſy that affords—Actions for arguments, not words.*] Alluding to the character of Drances, in Virgil's Æneid, lib. xi. 338, 339.

" ——— Lingua melior, ſed frigida bello
Dextera ———"

Such perſons may, in the ſtyle of the writer of the famous Hiſtory of Guy Earl of Warwick, cant. iv. be called " Good proper fellows of their tongues, and tall."

v. 876. *All the godly*, &c.] The Preſbyterians and ſectaries of thoſe times called themſelves the *godly*, and all that were for the church and King the *ungodly*, though they themſelves were a pack of the moſt ſanctified knaves that ever lived upon earth; and it was the obſervation of Harry Martyn, L'Eſtrange's Fables, part ii. moral to fab. 87, " That one godly knave was worth fifty arrant knaves, and in proof, he offered to be judged by the four Evangeliſts." *Rebel.* "I laugh to think how, when I counterfeit a whining paſſion, and talk of God and goodneſs, walk with a ſad and mortified countenance, how I am admired among the brethren, and ſtyled A Man of God." Committee-man curried, by Sam. Sheppard, act iii. p. 9, 1674, Royal Library, Cambridge. They acted very much like that conſummate hypocrite, Richard Duke of Glocester,

To what our place and fame doth promiſe,
And all the godly expect from us.
Nor ſhall they be deceiv'd, unleſs
We're ſlurr'd and outed by ſucceſs:
Succeſs, the mark no mortal wit,
Or ſureſt hand, can always hit:
For whatſoe'er we perpetrate,
We do but row, we're ſteer'd by Fate,
Which in ſucceſs oft diſinherits,
For ſpurious cauſes, nobleſt merits.
Great actions are not always true ſons
Of great and mighty reſolutions:

ceſter, in whoſe mouth Shakeſpeare, ſee Richard iii. act i. vol. v. p. 422, puts the following words:

"But then I ſigh, and with a piece of Scripture
Tell them, that God bids me do good for evil:
And thus I cloak my naked villainy
With old odd ends ſtolen forth of holy writ,
And ſeem a ſaint when moſt I play the devil."

Mr. Cowley, ſee Cutter of Coleman-ſtreet, act i. ſc. 2. deſcribes them in the character of Barebottle, the ſoap-boiler: "He was a very rogue, that's the truth on't, in the buſineſs between man and man; but as to Godward, he was always accounted an upright man, and very devout." See the Fable of the Hypocrite, L'Eſtrange, vol. i. fable 497.

v. 882. —— *we're ſteer'd by Fate.*] The Preſbyterians in thoſe days were exceeding zealous for the doctrine of predeſtination, and of opinion that all things muſt happen as was decreed or fated. (Dr. B.) The author of a Tale of a tub, p. 199, ſpeaking of Jack, the Calviniſt, or Preſbyterian, ſays, "He would ſhut his eyes as he walked along the ſtreets, and if he happened to bounce his head againſt a poſt, or fall into a kennel (as he ſeldom failed to do one or both), he would tell the gibing 'prentices that looked on, that he ſubmitted with entire reſignation as to a trip or a blow of Fate, with which he found, by long experience, how vain it was either to wreſtle or cuff: and whoever durſt undertake to do either would be ſure to come off with a ſwinging fall or bloody noſe: It was ordained

Nor do the bold'ſt attempts bring forth
Events ſtill equal to their worth:
But ſometimes fail, and in their ſtead
Fortune and cowardice ſucceed.
Yet we have no great cauſe to doubt,
Our actions ſtill have borne us out;
Which tho' th' are known to be ſo ample,
We need not copy from example;
We're not the only perſon durſt
Attempt this province, nor the firſt.
In northern clime a val'rous knight
Did whilom kill his bear in fight,

ordained (ſaid he), ſome few days before the creation, that my noſe and this very poſt ſhould have a rencounter, and therefore Providence thought fit to ſend us both into the world in the ſame age, and to make us countrymen and fellow-citizens. Now had my eyes been open, it is very likely the buſineſs had been a great deal worſe; for how many a confounded ſlip is daily got by man with all his foreſight about him?" Of this opinion was that lay-elderly coachman, ſee L'Eſtrange's Fables, vol. ii. fab. 276, who, as a perſon of honour was following his bowl upon a caſt, and crying, "Rub, rub, rub," to it, croſſed the green upon him, with theſe words in his mouth, "My Lord, leave that to God." See Spectator, No. 142; and an account of the Stoical interpretation of Fate, Ægidii Menagii Obſervat. in Diogenem Laertium, lib. vii. ſegm. 150, p. 321.

v. 897, 898. *In northern clime a val'rous knight—Did whilom kill his bear in fight*, &c.] Whether this is true hiſtory, or fiction, I really cannot tell, though in both hiſtory and romance there are inſtances of knights killing of bears: ſee the Hiſtory of Fortunatus, who killed a wild bear, chap. viii. Vulg. vol. iii. No. iii. Biblioth. Pepyſian.; Amadis of Greece, or the Knight of the Burning Sword, ch. ii. p. 2, 3. 4to.; Engliſh Lovers, a romance, 1662, part. ii. b. ii. p. 170, and Robinſon Cruſoe; an account of the remarkable defeat of a wild bear in the preſence of Baſilides (Baſilowitz), Tyrant of Muſcovy, Rer. Muſcoviticar. Comment. Sigiſmundi, &c. 1600, p. 318; and a later inſtance of the King of Sweden's hunting and killing wild bears with only a forked ſtick in his hand, Military Hiſt. of Charles XII. King of Sweden, by Guſtavus Alderfeld, 1740, vol. i. p. 21.

v. 903.

And wound a fiddler; we have both
Of theſe the objects of our wroth,
And equal fame and glory from
Th' attempt or victory to come.
'Tis ſung, there is a valiant Mamaluke
In foreign land, yclep'd——
To whom we have been oft compar'd
For perſon, parts, addreſs, and beard;
Both equally reputed ſtout,
And in the ſame cauſe both have fought:
He oft, in ſuch attempts as theſe,
Came off with glory and ſucceſs;

v. 903. —— *Mamaluke.*] * Mamalukes, the name of the militia of the Sultans of Egypt: it ſignified a ſervant or ſoldier: they were commonly captives, taken from among the Chriſtians, and inſtructed in military diſcipline, and did not marry: their power was great; for, beſides that the Sultans were choſen out of their body, they diſpoſed of the moſt important offices of the kingdom: they were formidable about two hundred years, till at laſt Selim, Sultan of the Turks, routed them and killed their Sultan, near Aleppo, 1516, and ſo put an end to the empire of the Mamalukes, which had laſted 267 years. Paulus Jovius, *&c.* See Baumgarten's Travels, Churchill's Voyages, *&c.* vol. i. p. 407, *&c.* edit. 1732; Purchaſe's Pilgrims, part. ii. lib. vi. p. 841, 842; Ibid. vol. v. book vi. p. 657, 658; Fuller's Hiſtory of the Holy War, book ii. chap. xl. p. 97. book iv. chap xix. p. 200; Sandys's Travels.

v. 904. *In foreign land, yclep'd*—] The writers of the General Hiſtorical Dictionary, vol. vi. p. 291, imagine, "that the chaſm here is to be filled up with the words *Sir Samuel Luke*, becauſe the line before it is of ten ſyllables, and the meaſure of the verſe generally uſed in this poem is of eight."

v. 905. *To whom we have been oft compar'd.*] See Preface, and Mr. Butler's Memoirs, 1649, 1650, where he has given a moſt ludicrous deſcription of Sir Samuel Luke's perſon, in proſe and verſe. Sir Samuel was Governor of Newport-Pagnel, in the county of Bucks. In the MS. collections of my worthy friend, the Rev. Dr. Philip Williams, late Preſident of St. John's College, Cambridge, and now Rector of Barrow in Suffolk, vol. iii. No 62, there

Nor will we fail in th' execution,
For want of equal reſolution.
Honour is like a widow, won
With briſk attempt and putting on,
With ent'ring manfully and urging;
Not ſlow approaches, like a virgin.
This ſaid, as yerſt the Phrygian knight,
So ours, with ruſty ſteel did ſmite

there is an original letter from Sir Samuel Luke, to Mr. Pym, intimating that the Earl of Eſſex's forces had beat the King's garriſon out of Newport, Oct. 29, 1643; and a letter in the ſame volume, No. 67, Nov. 2, deſiring the weekly ſum of 1000l. for the garriſon of Newport, to be raiſed in the counties of Bedford, Hertford, and Northampton; and another in vol. iv. No 3, to Mr. Lenthall the Speaker, giving an account of the ſtate of Newport-Pagnel, of which he was then Governor. See Whitelock's Memorial, 2d edit. 1732, p 144; William Lilly's Hiſtory of his Life and Times, edit. 1715, p. 46; in January 11, 1646, "an order for four thouſand five hundred pounds for Sir Samuel Luke his arrears out of Goldſmith's hall," Whitelocke, ibid. p. 234; and yet, notwithſtanding his active behaviour againſt the King and his friends, at that time, ſome remarkable inſtances of which are upon record, and, among the reſt, that of his plundering of the Duke of Vendoſme about February 1642, at Uxbridge, in his return from viſiting the King at Oxford, though he had obtained a paſs from the Cloſe Committee, that he might be free from any lett or moleſtation in his journey, Mercurius Ruſticus, No. viii. p. 87, 68, I cannot but think, that the writer of Mr. Butler's ſhort life is miſtaken in his obſervation, "That Sir Samuel Luke, to his diſhonour, was an eminent commander under the uſurper Cromwell:" for Sir Samuel Luke, and his father Sir Oliver Luke, are both in the liſt of the ſecluded members, who were turned out, or forcibly kept out of the houſe, to make way for the King's trial and murder. See Ruſhworth's Collections, vol. vii. p. 1355; Walker's Hiſtory of Independency, part i. p. 36, 46; Impartial Examination of Mr. Neale's 4th vol. of the Hiſt. of the Puritans, p. 250, &c.

v. 913. *Honour is like a widow, won.*] See Hudibras at Court, Remains, Ray's Proverbs, and the Conditions of marrying Widows by the Salique and Saxon Laws; Stephani Jo. Stephanii, in lib. v. Hiſt. Daniæ Saxonis Grammatici, p. 122; and Spectator, No. 566.

v. 917,

His Trojan horſe, and juſt as much
He mended pace upon the touch;
But from his empty ſtomach groan'd,
Juſt as that hollow beaſt did ſound,
And angry anſwer'd from behind,
With brandiſh'd tail, and blaſt of wind.
So have I ſeen with armed heel,
A wight beſtride a common-weal,

v. 917, 918. *This ſaid, as yerſt the Phrygian knight,—So ours with ruſty ſteel did ſmite—His Trojan horſe,* &c] Alluding to Laocoon, who, ſuſpecting the treachery of the Grecians, ſmote their wooden horſe with a ſpear;

" —— Equo ne credite Teucri," *&c.*

Virgil Æn. ii. 48, *&c* See Mr. Dryden's tranſlation.

v. 921, 922. *But from his empty ſtomach groan'd,—Juſt as the hollow beaſt did ſound.*] J. Taylor the water poet, Works, p. 3, thus deſcribes the Trojan horſe:

" When aged Ganymede, carouſing nectar,
Did leave the Greeks much matter to repine on;
Until the wooden horſe of truſty Sinon
Foal'd a whole litter of mad colts in harneſs,
As furious as the hoſt of Holofernes."

See Don Quixote, vol. iv. chap. xli. p. 394.

v. 925, 926. *So have I ſeen, with armed heel,—A wight beſtride a common-weal,* &c.] Alluding probably to that harmleſs inoffenſive perſon Richard Cromwell, who was diſpoſſeſſed of the government as Protector in a ſmall time; which is hinted at by the following loyal ſongſters:

" But Nol, a rank rider, gets firſt in the ſaddle,
And made her ſhew tricks, and curvet, and rebound;
She quickly perceiv'd he rode widdle-waddle,
And, like his coach-horſes, threw his Highneſs to ground.
Then Dick being lame, rode holding by the pommel,
Not having the wit to get hold of the rein;
But the jade did ſo ſnort at the ſight of a Cromwell,
That poor Dick and his kindred turn'd footmen again."

A Ballad, Collect. of Loyal Songs, reprinted 1731, vol. ii. p. 231.

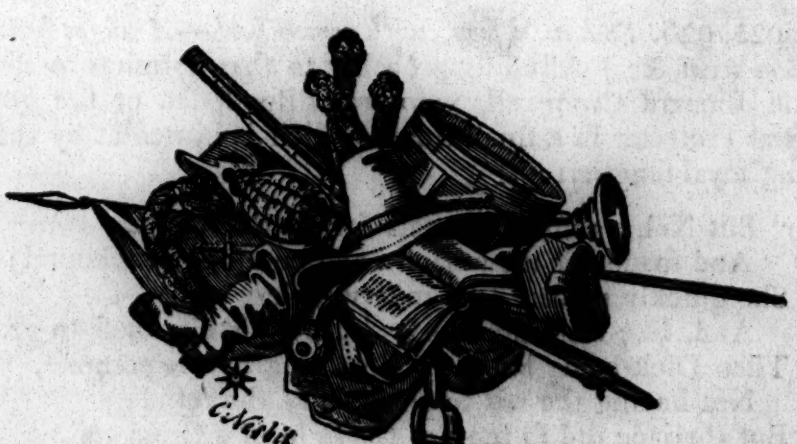
The

While ſtill the more he kick'd and ſpurr'd,
The leſs the ſullen jade has ſtirr'd.

The notes upon this Canto cannot be better concluded than with a compliment paid to Mr. Butler, by a poet who was the beſt imitator of the life and ſpirit of Hudibras. It is a good defence of our Poet for abruptly breaking the thread of his narration at the end of this Canto.

" But ſhall we take the muſe abroad,
To drop her idly on the road,
And leave our ſubject in the middle,
As Butler did his bear and fiddle.
Yet he, conſummate maſter, knew
When to recede, and where purſue:
His noble negligences teach
What other folks deſpair to reach;
He, perfect maſter, climbs the rope,
And balances your fear and hope.
If, after ſome diſtinguiſh'd leap,
He drops his pole, and ſeems to ſlip,
Straight gath'ring all his active ſtrength,
He raiſes higher half his length;
With wonder you approve his ſlight,
And owe your pleaſure to your fright.
But, like poor Andrew, I advance,
Falſe mimic of my maſter's dance,
Around the cord a while I ſprawl,
And then, tho' low, in earneſt fall."

Prior's Alma, Cant. ii. (Mr. B.)



HUDIBRAS.

PART I. CANTO II.

ARGUMENT.

The catalogue and character
Of th' enemies beſt men of war,
Whom, in a bold harangue, the Knight
Defies, and challenges to fight:
H' encounters Talgol, routs the Bear,
And takes the Fiddler priſoner,
Conveys him to enchanted caſtle,
There ſhuts him faſt in wooden Baſtile.

BRITISH MUSEUM

Hogarth inv.t

Ridley sculp

PART I. CANTO II.

THERE was an ancient ſage philoſopher,
That had read Alexander Roſs over,
And ſwore the world, as he could prove,
Was made of fighting and of love;

ARGUMENT, v. 8. *Then ſhuts him faſt in wooden Baſtile*] In the ſtocks. The ſtate priſon in France ſo called. See Hiſtory of the Baſtile at Paris, by Conſtantine de Rennevile, tranſlated into Engliſh, 1715. "Baſtile ab Anglis, cum hic dominarentur, ut vulgo creditur, conſtructa, tametſi Ruæus ſcribat Hugonem Aubriorum, præfectum urbis, id munimentum regnante Carolo V. feciſſe," *&c.* Vid. Zeilleri Topograph. Galliæ, vol. i. p. 44.

CANT. v. 1, 2. *There was an ancient ſage philoſopher,—That had read Alexander Roſs over.*] This verſe runs the ſame fate with the eleventh of the firſt Canto, in being cenſured by Mr. Addiſon, Spectator, No. 60, for being more frequently quoted than the fineſt pieces of wit in the whole; as he gives no reaſon why this couplet does not deſerve a quotation, ſo his cenſure lets us know

Plate 2

Vol. 1 Page 97.

PART I. CANTO II.

THERE was an ancient ſage philoſopher,
That had read Alexander Roſs over,
And ſwore the world, as he could prove,
Was made of fighting and of love;

ARGUMENT, v. 8. *Then ſhuts him faſt in wooden Baſtile*] In the ſtocks. The ſtate priſon in France ſo called. See Hiſtory of the Baſtile at Paris, by Conſtantine de Rennevile, tranſlated into Engliſh, 1715. "Baſtile ab Anglis, cum hic dominarentur, ut vulgo creditur, conſtructa, tametſi Ruæus ſcribat Hugonem Aubriorum, præfectum urbis, id munimentum regnante Carolo V. feciſſe," *&c.* Vid. Zeilleri Topograph. Galliæ, vol. i. p. 44.

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Juſt ſo romances are, for what elſe
Is in them all but love and battles?
O' th' firſt of theſe w' have no great matter
To treat of, but a world o' th' latter,
In which to do the injur'd right,
We mean, in what concerns juſt fight.
Certes our authors are to blame,
For to make ſome well-ſounding name
A pattern fit for modern knights
To copy out in frays and fights,
(Like thoſe that a whole ſtreet do raze,

what a value men of wit have upon it. (Mr. B.) Alexander Roſs was a Scotch divine, and one of the chaplains to King Charles I. who wrote a book, entitled, A View of all Religions in the World from the Creation to his own Time: which book has had many impreſſions; the 6th was publiſhed in the year 1696.

v. 9. *Juſt ſo romances are.*] An exquiſite ſatire on modern romances, where a great number of different characters are introduced for no other end but to be demoliſhed by the hero. (Mr. W.) The Spectator, ſpeaking, No. 26, of the tombs in Weſtminſter-Abbey, ſays, "They put me in mind of ſeveral perſons mentioned in battles of heroic poems, who have ſounding names given them for no other reaſon but that they may be killed, and are celebrated for nothing but being knocked on the head."

Γλαυκονἰα Μεδονἰα τε Θερσιλοκον τε. Homer.

"Glaucumque, Medontaque, Therſilocumque." Virgil.

Ibid. v. 5, 6. —*for what elſe—Is in them all but love and battles*, &c.] See Don Quixote, vol. i. p. 8. vol. iii. ch. xxxii. p. 315. Mr. Gayton, in his Notes upon Don Quixote, chap. v. p. 5, 6, obſerves, "That a knight without a lady is like a fiddle without a bridge, a body without a head, a ſoldier without a ſword, a monkey without a tail, a lady without a looking-glaſs, a glaſs without a face, a face without a noſe."

v. 15, 16. *Like thoſe that a whole ſtreet do raze,—To build a palace in the place.*] Alluding probably to the building of Somerſet-houſe in the Strand, in the reign of King Edward VI. for which one pariſh church and three epiſcopal houſes in the Strand were pulled

To build a palace in the place;)
They never care how many others
They kill, without regard of mothers,
Or wives, or children, ſo they can
Make up ſome fierce dead-doing man,
Compos'd of many ingredient valours,
Juſt like the manhood of nine tailors.
So a wild Tartar, when he ſpies
A man that's handſome, valiant, wiſe,
If he can kill him, thinks t' inherit
His wit, his beauty, and his ſpirit;

pulled down, and ſome ſuperſtitious buildings about St. Paul's, and the ſteeple of that church, and the greateſt part of the church of St. John of Jeruſalem, not far from Smithfield, and the materials employed in the ſame work. See Strype's Memorials of the Reformation, vol. ii. p. 181; Echard's Hiſtory of England, vol. i. p. 729.

v. 20. *Make up ſome fierce dead-doing man.*] "Stay thy dead-doing hand," ſays Nichodemus to Cornelius; ſee Beaumont and Fletcher's Works, folio, 1679, part ii. p. 539.

v. 22. *Juſt like the manhood of nine tailors.*] Nine tailors, it is commonly ſaid, make a man: The Spectator, No 28, alluding to this ſaying, obſerves the impropriety of ſeeing a tailor at the ſign of a Lion. See how Sir R. L'Eſtrange proves a tailor to be no man, from the uſual way of interpreting Scripture in thoſe times, part i. fab. 494. Petruchio, ſee Shakeſpeare's Taming of the Shrew, vol. ii. p. 335, uſes his tailor with as much contempt as if he had really been but the ninth part of a man. "Thou thread," ſays he, "thou thimble, thou yard, three quarters, half yard, quarter, nail, —thou flea, thou nit, thou winter-cricket thou! braved in mine own houſe with a ſkean of thread: Away, thou rag, thou quantity, thou remnant, &c. I ſhall ſo bemete thee with thy yard, as thou ſhalt think of prating whilſt thou liveſt."

v. 23, 24. *So a wild Tartar, when he ſpies—A man that's handſome, valiant, wiſe,* &c.] The Spectator makes the like obſervation No. 126, "That the wild Tartars are ambitious of deſtroying a man of the moſt extraordinary parts and accompliſhments, as thinking that, upon his deceaſe, the ſame talents, whatſoever poſt they qualified him for, enter of courſe into his deſtroyer."

As if juſt ſo much he enjoy'd
As in another is deſtroy'd:
For when a giant's ſlain in fight,
And mow'd o'erthwart, or cleft downright,
It is a heavy caſe, no doubt,
A man ſhould have his brains beat out
Becauſe he's tall, and has large bones,
As men kill beavers for their ſtones.
But as for our part, we ſhall tell
The naked truth of what befel;
And as an equal friend to both
The Knight and Bear, but more to troth,
With neither faction ſhall take part,
But give to each his due deſert:

v. 30. *And mow'd o'erthwart*, &c.] Alluding to romances, and probably to Hector's cutting King Prothenor's body in two with one ſtroke of his ſword. See Hiſtory of the Deſtruction of Troy, b. iii. chap. xii.

v. 31, 32, 33. *It is a heavy caſe, no doubt,—A man ſhould have his brains beat out,—Becauſe he's tall, and has large bones.*] Alluding to the caſe of many Cavaliers who ſuffered for their bravery, and amongſt the reſt to that of the brave Lord Capel, of whom it was obſerved, Hiſt. of Independency, part ii. p. 133, that (notwithſtanding quarter was granted him) "they durſt not let him live."

v. 34. *As men kill beavers for their ſtones.*] Caſtor, which is generally taken from the beaver's ſtones (though a miſtake according to Sir Tho. Browne, ſee Vulgar Errors, b. iii. c. iv; and Philoſophical Tranſactions, vol. iii. No. 49, p. 993), is from an amphibious animal not much unlike the Engliſh otter: ſome of it is brought from Hudſon's Bay in New England, but the beſt from Ruſſia: it is of great uſe in many diſtempers, but more eſpecially in hyſteric and hypochondriacal caſes. See the ſtrange effects of an ointment made of it, Notes upon Creech's Lucretius, book vi. p. 710. It was a very ancient opinion that the beaver, to eſcape the hunter, bit off his teſticles; ſee Æſop's 29th fable. To this Juvenal alludes, ſat. xii. l. 34, 35, 36.

"—— Imitatus

And never coin a formal lie on't,
To make the knight o'ercome the giant.
This being profeſs'd, we've hopes enough,
And now go on where we left off.
They rode, but authors having not
Determin'd whether pace or trot,
(That is to ſay, whether *tollutation*,
As they do term't, or *ſuccuſſation*),
We leave it, and go on, as now
Suppoſe they did, no matter how:
Yet ſome from ſubtle hints have got
Myſterious light, it was a trot.
But let that paſs: They now begun
To ſpur their living engines on.

" —— Imitatus Caſtora, qui ſe
Eunuchum ipſe facit, cupiens evadere damno
Teſticulorum; adeo medicatum intellegit inguen."

" Juſt as the beaver, that wiſe thinking brute,
Who, when hard hunted, on a cloſe purſuit,
Bites off his ſtones, the cauſe of all the ſtrife,
And pays them down a ranſom of his life." Dryden.

See Dubartas's Divine Weeks, tranſlated by Silveſter, p. 166; Caſtor animal a Caſtrando, Gul. Alvern. Epi. Pariſienſ. Op. p. 468. edit. Venet. 1591; Don Quixote, vol. i. b. iii. p. 209; but Sir Thomas Browne, Vulgar Errors, book iii. chap. iv. has fully diſproved this opinion, from authors of note, both ancient and modern. See an account of beavers formerly in Cardiganſhire, in the river Tivy, Drayton's Polyolbion, 6th ſong, p. 88, 89. See this fable moralized, Fra. Valeſii, lib. de Sacra Philoſophia, cap. iii. p. 82.

v. 37, 38. *And as an equal friend to both—The Knight and Bear, but more to troth.*] " Amicus Socrates, amicus Plato, ſed magis amica veritas."

v. 47, 48. *That is to ſay, whether* tollutation,—*As they do term't, or* ſuccuſſation.] **Tollutation* and *ſuccuſſation*, are only Latin words for ambling and trotting, though I believe both were natural

For as whipp'd tops and bandy'd balls,
The learned hold, are animals;
So horſes they affirm to be
Mere engines made by geometry,
And were invented firſt from engines,
As Indian Britons were from Penguins.
So let them be, and, as I was ſaying,
They their live engines ply'd, not ſtaying

amongſt the old Romans; ſince I never read they made uſe of the tramel, or any other art, to pace their horſes.

v. 55, 56. *For as whipp'd tops and bandy'd balls,—The learned hold, are animals.*] Thoſe philoſophers who held horſes to be machines, or engines, might, with no greater abſurdity, hold whipped tops to be animals. (Mr. B.)

v. 58. *Mere engines made by geometry.*] Des Cartes, who died in the court of Chriſtiana Queen of Sweden, anno 1654, ſee Collier's Hiſtorical Dictionary, taught that horſes, and other brute animals, had no life in them, but were mere engines moved by certain ſprings, like clock-work, having neither ſenſe nor perception of any thing. (Dr. B.) See a confutation of his opinion, Turkiſh Spy, vol. ii. letter 26. vol. iv. book iii. letter 4. vol. iv. book iv. letter 7. vol. vii. book iii. letter 8.

v. 59, 60. *And were invented firſt from engines—As Indian Britons were from Penguins.*] As Des Cartes is the perſon ſneered in the firſt line, ſo probably the learned Mr. Selden, with others, may be intended in the ſecond. He tells us, Notes upon Drayton's Polyolbion, p. 148, "That, about the year 1570, Madoc, brother to David ap Owen, Prince of Wales, made a ſea-voyage to Florida; and, by probability, thoſe names of Capo de Broton, in Norimberg, and Penguin, in part of the Northern America, for a white rock, and a white-headed bird, according to the Britiſh, were relicts of this diſcovery; ſo that the Welch may challenge priority of finding that new world before the Spaniard, Genoa, and others mentioned by Lopez, Marinæus, and the reſt of that kind." Mr. Butler's meaning ſeems to be hit off in the following note communicated to me by an admirable lady, who, as ſhe is endued with all the excellencies and perfections of her ſex, is well known to the learned world for ſome uſeful and valuable tracts ſhe has publiſhed, and for her great and uncommon attainments in literature:

Until they reach'd the fatal champain,
Which th' enemy did then incamp on;
The dire Pharſalian plain, where battle
Was to be wag'd 'twixt puiſſant cattle,
And fierce auxiliary men
That came to aid their brethren;
Who now began to take the field,
As knight from ridge of ſteed beheld.

terature: her name, was I at liberty to mention it, would do great honour to my notes.

" The author's explanation of the laſt line, which is an illuſtration of the firſt, muſt, I think, be the clew which muſt lead us to the meaning of theſe lines. He tells us, that ſome authors have endeavoured to prove, from the bird called *Penguin*, and other Indian words, that the Americans are originally derived from Britons; that is, that theſe are Indian Britons; and, agreeable to this, ſome authors have endeavoured to prove from engines, that horſes are mere engines made by geometry. But have theſe authors proved their points? Certainly not. Then it follows that horſes, which are mere engines made by geometry, and Indian Britons, are mere creatures of the brain, invented creatures; and if they are only invented creatures, they may well be ſuppoſed to be invented from engines and penguins, from whence theſe authors had endeavoured, in vain, to prove their exiſtence. Upon the whole, I imagine, that, in theſe and the lines immediately preceding, three ſorts of writers are equally bantered by our author; thoſe who hold machines to be animals, thoſe who hold animals to be machines, and thoſe who hold that the Americans are derived from Britons."

Mr. Warburton obſerves upon theſe lines, " That the thought is extremely fine, and well expoſes the folly of a philoſopher, for attempting to eſtabliſh a principle of great importance in his ſcience on as ſlender a foundation as an etymologiſt advances an hiſtorical conjecture."

v. 65. *The dire Pharſalian plain.*] * Pharſalia is a city of Theſſaly, famous for the battle won by Julius Cæſar againſt Pompey the Great, in the neighbouring plains, in the 607th year of Rome, of which read Lucan's Pharſalia.

For as our modern wits behold,
Mounted a pick-back on the old,
Much further off, much further he,
Rais'd on his aged beaſt, could ſee;
Yet not ſufficient to deſcry
All poſtures of the enemy:
Wherefore he bids the Squire ride further,
T' obſerve their numbers and their order;
That when their motions he had known,
He might know how to fit his own.
Mean while he ſtopp'd his willing ſteed,
To fit himſelf for martial deed.
Both kinds of metal he prepar'd,
Either to give blows, or to ward;

v. 71, 72. *For as our modern wits behold,—Mounted a pick-back on the old,* &c.] A banter on thoſe modern writers who held, as Sir William Temple obſerves, Eſſay on Ancient and Modern Learning, "That as to knowledge, the moderns muſt have more than the ancients, becauſe they have the advantage both of theirs and their own; which is commonly illuſtrated by a dwarf's ſtanding upon a giant's ſhoulders, or ſeeing more or further than he."

v. 74. *Rais'd on,* &c.] *From off* in the two firſt editions of 1663.

v. 85, 86. Thus altered 1674,

Courage within, and ſteel without,
To give and to receive a rout.

v. 92. Thus altered 1674,

He clear'd at length the rugged tuck.

v. 97, 98. *Portending blood, like blazing ſtar,—The beacon of approaching war.*] All apparitions in the air have been vulgarly numbered with prodigies præternatural, ſee Spenſer's Prodigies, 2d edit. p. 182, and comets to be of baleful influence. Such was the blazing comet which appeared when the Emperor Charles V. ſickened, increaſed as his diſeaſe increaſed, and at laſt, ſhooting its fiery hair point blank againſt the monaſtery of St. Juſtus, where he lived, in the very hour the Emperor died the comet vaniſhed. See Baker's Hiſtory of the Inquiſition, p. 355. Richard Corbet, in his verſes inſcribed to Sir Thomas Ayleſbury, on occaſion of the blazing ſtar which

Courage and ſteel, both of great force,
Prepar'd for better, or for worſe.
His death-charg'd piſtols he did fit well,
Drawn out from life-preſerving victual.
Theſe being prim'd, with force he labour'd
To free's ſword from retentive ſcabbard;
And after many a painful pluck,
From ruſty durance he bail'd tuck.
Then ſhook himſelf, to ſee that proweſs
In ſcabbard of his arms ſat looſe;
And rais'd upon his deſp'rate foot,
On ſtirrup-ſide he gaz'd about,
Portending blood, like blazing ſtar,
The beacon of approaching war.

which appeared before the death of King James's Queen, 1618, has the following lines:

"Hath this ſame ſtar been object of the wonder
Of our forefathers, ſhall the ſame come under
The ſentence of our nephews, write, and ſend,
Or elſe this ſtar a quarrel doth portend."

The ancients were of opinion, that they portended deſtruction, "Cometas Græci vocant noſtri crinitas horrentes crine ſanguineo, et comarum modo in vertice hiſpidas. Diri cometæ, quidni? Quia crudelia atque immania, famem, bella, clades, cædes, morbos, everſiones urbium, regionum vaſtitates, hominum interitus portendere creduntur," &c. Plinii Nat. Hiſt. lib. xi. cap. xxv. Vid. plura, Henrici Meibomii Not. in Witichind. Annal. Saxon. Rer. Germanic. tom. i. p. 691; Jo. Majoris Hiſt. Majoris Britanniæ, lib. ii. fol. 27; Turkiſh Spy, vol. vi. book iii. letter 15. vol. viii. b. iv. letter 6. id. ib. letter 8; Keil's Aſtronomical Lectures 17, De Cometis. But this opinion is bantered by Dr. Harris, Aſtronomical Dialogues, 2d edit. p. 138. See an account of the ſeveral blazing ſtars and comets that have appeared in theſe kingdoms, in Stow's Annals, paſſim; Chronicon Saxonicum, by the preſent Lord Biſhop of London; Dr. Harris's Aſtronomical Dialogues, p. 141. Vid. etiam Hiſtoriam Cometarum ab anno mundi 3483, ad annum Chriſti 1618; Alſtedii Theſaur. Chronologic. edit. 1628, p. 484—493, inclusive.

Ralpho rode on with no leſs ſpeed
Than Hugo in the foreſt did;
But far more in returning made:
For now the foe he had ſurvey'd,
Rang'd, as to him they did appear,
With van, main battle, wings, and rear.
I' th' head of all this warlike rabble,
Crowdero march'd, expert and able.
Inſtead of trumpet and of drum,
That makes the warrior's ſtomach come,
Whoſe noiſe whets valour ſharp, like beer

v. 99, 100. *Ralpho rode on with no leſs ſpeed—Than Hugo in the foreſt did.*] Thus altered in the edition of 1674,

The Squire advanc'd with greater ſpeed
Than could b' expected from his ſteed.

Reſtored in 1704. This Hugo was ſcout-maſter to Gondibert: when he and his party of hunters were in danger of an ambuſcade, from Oſwald and his forces, he ſent little Hugo to reconnoitre the enemy. See Sir William Davenant's Gondibert, 4to edit. book i. canto ii. ſtan. 66, 67.

LXVI.

" The Duke this falling ſtorm does now diſcern,
Bids little Hugo fly, but 'tis to view
The foe, and their firſt count'nance learn,
Whilſt firm he in a ſquare his hunters drew.

LXVII.

And Hugo ſoon, light as his courſer's heels,
Was in their faces troubleſome as wind,
And like to it ſo wingedly he wheels,
No one could catch what all with trouble find," *&c.*

See Sir John Falſtaff's anſwer to Prince John of Lancaſter, 2d part of Henry IV. Shakeſpeare's Works, vol. iii. p. 509. Sir William Davenant might probably borrow this thought of Hugo's ſwiftneſs from Titinius's anſwer to Caſſius, Shakeſpeare's Julius Cæſar, act v. vol. vi. p. 20, who orders him to view the enemy.

v. 101, 102. *But with a great deal more return'd,—For now the foe he had diſcern'd.*] In the two firſt editions of 1663.

v. 105.

By thunder turn'd to vinegar;
(For if a trumpet ſound, or drum beat,
Who has not a month's mind to combat?)
A ſqueaking engine he apply'd
Unto his neck, on north-eaſt ſide,
Juſt where the hangman does diſpoſe,
To ſpecial friends, the knot of nooſe:
For 'tis great grace, when ſtateſmen ſtraight
Diſpatch a friend, let others wait.
His warped ear hung o'er the ſtrings,
Which was but ſouſe to chitterlings:

v. 105. *I' th' head of all this warlike rabble.*] See the deſcription of Oſwald's warriors, Gondibert, book i. canto ii. ſtan. 70—76, incluſ.

v. 106. *Crowdero march'd, expert and able.*] So called from *croud*, a fiddle. This was one Jackſon, a milliner, who lived in the New Exchange in the Strand. He had formerly been in the ſervice of the Round-heads, and had loſt a leg in it; this brought him to decay, ſo that he was obliged to ſcrape upon a fiddle from one ale-houſe to another for his bread. Mr. Butler very judiciouſly places him at the head of his catalogue; for country diverſions are generally attended with a fiddler, or bag-piper. I would obſerve in this place, that we have the exact characters of the uſual attendants at a bear-baiting fully drawn, and a catalogue of warriors conformable to the practice of epic poets. (Mr. B.)

v. 113, 114. *A ſqueaking engine he apply'd—Unto his neck, on north-eaſt ſide.*] Why the north-eaſt ſide? Do fiddlers always, or moſt generally, ſtand or ſit according to the points of the compaſs, ſo as to anſwer this deſcription? No, ſurely. I lately heard an ingenious explication of this paſſage, taken from the poſition of a body when it is buried, which being always the head to the weſt, and the feet to the eaſt, conſequently the left ſide of the neck, that part where the fiddle is uſually placed, muſt be due north-eaſt. (Mr. B.) Perhaps the fiddler and company were marching towards the eaſt, which would occaſion the ſame poſition of the fiddle.

v. 115, 116. *Juſt where the hangman does diſpoſe,—To ſpecial friends, the knot of nooſe.*] The nooſe, I am told, is always placed under the left ear.

v. 121,

For guts, ſome write, ere they are ſodden,
Are fit for muſic, or for pudding:
From whence men borrow every kind
Of minſtrelſy, by ſtring or wind.
His griſly beard was long and thick,
With which he ſtrung his fiddle-ſtick:
For he to horſe-tail ſcorn'd to owe
For what on his own chin did grow.

v. 121, 122, 123, 124. *For guts, ſome write, ere they are ſodden, —Are fit for muſic, or for pudding:—From whence men borrow ev'ry kind—Of minſtrelſy, by ſtring or wind.*] This thought probably was borrowed from the following words of an humorous writer: "Sed hic maxime ardua a Willichio movetur quæſtio, an in his crepitibus poſſit eſſe muſica? ad quam ſecundum illum magiſtraliter, et reſolutive reſpondemus; eſſe in diphthongis maximè non quidem eam quæ fit voce per ejus inſtrumenta aut impulſu rei cujuſpiam ſonoræ, ut fit in chordis citharæ, vel teſtudinis, vel pſalterii; ſed quæ fit ſpiritu, ſicuti per tubam et tibiam redditur. Quapropter hic non eſt harmonica, vel Ρυφμικὴ, ſed organica muſica: in quâ ut in aliis, leges componendi et canendi non difficulter, exagitare et conſarcinari poſſent; ita ut acuti et puellares primo loco, poſt illas mediæ vel civiles, aniles aut vetulares: ultimo graves vel viriles ruſticorum ſtatuerentur, non ſecus ac Diatonico canendi genere per Pythagoream dimenſionem diſpoſitum eſt." Vid. Facet. Facetiar. ——Faſcic. Nov. 1657, De Peditu, f. 29, p. 30. "In muſicorum gratiam, quæritur, quot ſint genera crepituum ſecundum differentiam ſoni? Reſp. 62. Nam, ſicuti Cardanus oſtendit, podex quatuor modis ſimplicibus crepitum format; acutum, gravem, reflexum, et liberum; ex quibus compoſitis fiunt modi 58, quibus additis quatuor ſimplicibus, erunt ex prolationis differentiâ 62 crepituum genera. Qui volet computet." *Id. ib.* p. 42. The merry author of a tract, entitled, The Benefit of F--t-ng explained, p. 11, has improved this whimſical opinion, by obſerving, "That Dr. Blow, in his treatiſe of the Fundamentals of Muſic, aſſerts, that the firſt diſcovery of harmony was owing to an obſervation of perſons of different ſizes ſounding different notes in muſic by f--t-ng. For while one f- t-d in B-fa-b-mi, another was obſerved to anſwer in F-faut, and make that agreeable concord called a fifth; whence the muſical part had the name of bum-fiddle. And the firſt invention of the double curtail was owing to this obſervation. By this rule it would be an eaſy matter to form a

f--t-ng

Chiron, the four-legg'd bard had both
A beard and tail of his own growth;
And yet by authors 'tis averr'd,
He made uſe only of his beard.
In Staffordſhire, where virtuous worth
Does raiſe the minſtrelſy, not birth;
Where bulls do chuſe the boldeſt king,
And ruler, o'er the men of ſtring;

f--t-ng conſort, by ranging perſons of different ſizes in order, as you would a ring of bells, or ſet of organ-pipes; which entertainment would prove much more diverting round a tea-table than the uſual one of ſcandal; ſince the ſweeteſt muſic is allowed to proceed from the guts. Then that lady will be reckoned the moſt agreeable in converſation who is the readieſt at *reportee*; and to have a good report behind her back would be allowed a ſtrong argument of her merit." Vives makes mention of a perſon in his time who could f—t in tune: Montaigne's Eſſays, book i. ch. xx. p. 120, edit. 1711: and I have heard of a maſter upon the flute, who, upon concluding a tune, generally ſounded an octave with his b--k-ſ-e. See Spectator's diſſertation upon the cat-call, No. 361.

v. 129. *Chiron, the four-legg'd bard.*] * Chiron, a Centaur, ſon to Saturn and Phillyris, living in the mountains, where, being much given to hunting, he became very knowing in the virtues of plants, and one of the moſt famous phyſicians of his time. He imparted his ſkill to Æſculapius, and was afterwards Apollo's governor, until, being wounded by Hercules, and deſiring to die, Jupiter placed him in heaven, where he forms the ſign of Sagittarius, or the Archer. Vid. Diodori Siculi Rer. Antiquar. lib. v. p. 107; Alſtedii Theſaur. Chron. p. 255.

v. 134. *Does raiſe the minſtrelſy.*] See Dr. Plot's Staffordſhire, p. 436, for the whole ceremony; and an account of the charter for incorporating the minſtrels, Manley's Interpreter. See more, Spelmanni Gloſſarium, edit. 1664, p 412; The Rhime of Sir Thopas, Chaucer's Works, folio 67; Chaucer's Manciple's Tale, folio 84. Minſtrels were not held in ſo high eſteem in all ages and places; for, by 4th Hen. IV. cap. xxvii. it is enacted, that to eſchew many diſeaſes and miſchiefs which have happened before this time in the land of Wales, by many waſlers, rhimers, minſtrels, and other vagabonds, it is ordained, That no maſter rhimer, minſtrel, nor vagabond, be in any wiſe ſuſtained in the land of Wales. Pryn's Hiſtrio maſtix, part i. p. 493.

v. 137.

(As once in Perſia, 'tis ſaid,
Kings were proclaim'd by a horſe that neigh'd)
He, bravely vent'ring at a crown,
By chance of war was beaten down,
And wounded ſore: his leg, then broke,
Had got a deputy of oak:
For when a ſhin in fight is cropp'd,
The knee with one of timber's propp'd,
Eſteem'd more honourable than the other,
And takes place, tho' the younger brother.
Next march'd brave Orſin, famous for
Wiſe conduct and ſucceſs in war:
A ſkilful leader, ſtout, ſevere,

v. 137. *As once in Perſia, 'tis ſaid,—Kings were proclaim'd by a horſe that neigh'd.*] Darius was declared King of Perſia in this manner, as is related by Herodotus, lib. iii. and from him by Dean Prideaux, Connect. ſub ann. 521. "Seven princes (of whom Darius was one), having ſlain the uſurpers of the crown of Perſia, entered into conſultation among themſelves about ſettling of the government, and agreed, that the monarchy ſhould be continued in the ſame manner as it had been eſtabliſhed by Cyrus; and that, for the determining which of them ſhould be the Monarch, they ſhould meet on horſeback the next morning, againſt the riſing of the ſun, at a place appointed for that purpoſe; and that he whoſe horſe ſhould firſt neigh ſhould be king. The groom of Darius, being informed of what was agreed on, made uſe of a device which ſecured the crown to his maſter; for, the night before, having tied a mare to the place where they were the next morning to meet, he brought Darius's horſe thither, and put him to cover the mare, and therefore, as ſoon as the princes came thither at the time appointed, Darius's horſe, at the ſight of the place, remembering the mare, ran thither, and neighed, whereon he was forthwith ſaluted King by the reſt, and accordingly placed on the throne."

v. 141, 142. —— *his leg then broke,—Had got a deputy of oak.*] See Pinkethman's Jeſts, p. 98, and Joe Miller's. I have heard of a brave ſea-officer, who having loſt a leg and an arm in the ſervice, once ordered the hoſtler, upon his travels, to unbuckle his leg,

Now marſhal to the champion bear.
With truncheon tipp'd with iron head,
The warrior to the liſts he led;
With ſolemn march and ſtately pace,
But far more grave and ſolemn face.
Grave as the Emperor of Pegu,
Or Spaniſh potentate Don Diego.
This leader was of knowledge great,
Either for charge, or for retreat.
He knew when to fall on pell-mell,
To fall back and retreat as well.
So lawyers, leſt the bear defendant,
And plaintiff dog, ſhould make an end on't,

leg, which he did; then he bid him unſcrew his arm, which was made of ſteel, which he did, but ſeemingly ſurpriſed; which the officer perceiving, he bid him unſcrew his neck, at which the hoſtler ſcoured off, taking him for the devil. See the bravery of one of Montroſe's ſoldiers upon loſing a leg in the battle of Aberdeen, 1644, Impartial Examination of Mr. Neale's 4th vol. of the Hiſtory of the Puritans, p. 80.

v. 146. *And takes place, tho' the younger brother.*] Alluding to the aukward ſteps a man with a wooden leg makes in walking, who always ſets it firſt. (Mr. W.)

v. 147. *Next march'd brave Orſin.*] *Next followed*, in the two firſt editions of 1663. Joſhua Goſling, who kept bears at Paris-Garden in Southwark; however, ſays Sir Roger, he ſtood hard and faſt for the Rump parliament. (Mr. B.) See an account of Orſin the bearward, in Ben Jonſon's Maſque of Augurs.

v. 155. *Grave as the Emperor of Pegu.*] See Purchaſe's Pilgrims, vol. v. b. v. chap. iv. Mandelſo's and Olearius's Travels.

v. 156. *Or Spaniſh potentate Don Diego*] See an account of Spaniſh gravity, Lady's Travels into Spain, part i. p. 144, 166, 5th edition.

v. 159, 160. Thus altered in the edition of 1674:

Knew when t' engage his bear pell-mell,
And when to bring him off as well.

Pell-mell, i. e. confuſedly, without order. Fr. of *pele*, locks of wool, and *méle*, mixed together.

Do ſtave and tail with writs of error,
Reverſe of judgment, and demurrer,
To let them breathe a while, and then
Cry Whoop, and ſet them on again.
As Romulus a wolf did rear,
So he was dry-nurs'd by a bear,
That fed him with the purchas'd prey
Of many a fierce and bloody fray;

v. 167. *As Romulus a wolf did rear.*] "Romulus and Rhemus were ſaid to have been nurſed by a wolf; Telephus, the ſon of Hercules, by a hind; Peleus, the ſon of Neptune, by a mare; and Ægiſthus by a goat: not that they had actually ſucked ſuch creatures, as ſome ſimpletons have imagined; but their nurſes had been of ſuch a nature and temper, and infuſed ſuch into them." Spectator, No. 246.

v. 168. *So he was dry-nurs'd by a bear.*] i. e. maintained by the diverſion which his bear afforded the rabble. (Mr. W.) He might likewiſe have the romantic ſtory of Orſon's being ſuckled by a bear in view; ſee Hiſtory of Valentine and Orſon, chap. iv. Mr. Mottraye, in his Voyages and Travels, vol. iii. 1722, p. 203, gives ſome remarkable inſtances of children expoſed by their unnatural parents, that were nurſed by bears, and walked on their hands and feet, and roared like them, and fled the ſight of men.

v. 172. *In military Garden Paris.*] In Southwark, ſo called from its poſſeſſor; it was the place where bears were formerly baited: See John Field's Declaration of God's Judgment at Paris-Garden, and Mr. Stubbs's Anatomy of Abuſes, againſt bear-baiting, p. 138, 134, 135; Pryn's Hiſtrio-maſtix, part i. p. 563.

v. 173. *For ſoldiers heretofore did grow.*] This is a ſatire on the London butchers, who formed a great body in the militia. (Mr. W.)

v. 177. *For licenſing a new invention.*] This and the following lines are fully explained in Boccalini's Advert. from Parnaſſus, cent. i. adv. xvi. p. 27. edit. 1656, which begins thus: "Ambaſſadors from all the gardeners in the world are come to the court, who have acquainted his Majeſty, that were it either from the bad condition of their ſeed, the naughtineſs of the ſoil, or from evil celeſtial influences, ſo great abundance of weeds grew up in their gardens, as, not being any longer able to undergo the charges they were at in weeding them out, and of cleanſing their gardens, they ſhould be enforced either to give them over, or elſe

to

Bred up, where diſcipline moſt rare is,
In military Garden-Paris.
For ſoldiers heretofore did grow
In gardens, juſt as weeds do now;
Until ſome ſplay-foot politicians
T'Apollo offer'd up petitions,
For licenſing a new invention
Th' had found out of an antique engine,

to inhance the price of their pumpions, cabbages, and other herbs, unleſs his Majeſty would help them to ſome inſtrument, by means whereof they might not be at ſuch exceſſive charge in keeping their gardens. His Majeſty did much wonder at the gardeners fooliſh requeſt, and, being full of indignation, anſwered their ambaſſadors, that they ſhould tell thoſe that ſent them, that they ſhould uſe their accuſtomed manual inſtruments, their ſpades and mattocks, for no better could be found or wiſhed for, and ceaſe from demanding ſuch impertinent things. The ambaſſadors did then courageouſly reply, that they made this requeſt, being moved thereunto by the great benefit which they ſaw his Majeſty had been pleaſed to grant to princes, who, to purge their ſtates from evil weeds and ſeditious plants, which, to the great misfortune of good men, do grow there in ſuch abundance, had obtained the miraculous inſtruments of drum and trumpet, at the ſound whereof mallows, henbane, dog-caul, and other pernicious plants, of unuſeful perſons, do of themſelves willingly forſake the ground, to make room for lettuce, burnet, ſorrel, and other uſeful herbs of artificers and citizens, and wither of themſelves and die, amongſt the brakes and brambles, out of the garden (their country), the which they did much prejudice; and that the gardeners would eſteem it a great happineſs, if they could obtain ſuch an inſtrument from his Majeſty. To this Apollo anſwered, That if princes could as eaſily diſcern ſeditious men, and ſuch as were unworthy to live in this world's garden, as gardeners might know nettles and henbane from ſpinnage and lettuce, he would have only given them halters and axes for their inſtruments, which are the true pick-axes, by which the ſeditious herbs (vagabonds which, being but the uſeleſs luxuries of human fecundity, deſerve not to eat bread) may be rooted up. But ſince all men were made after the ſame manner, ſo as the good could not be known from the bad by the leaves of face, or ſtalks of ſtature, the inſtruments of drum and trumpet were granted for public peace ſake to princes, the ſound whereof was cheerfully

To root out all the weeds that grow
In public gardens at a blow,
And leave th' herbs ſtanding. Quoth Sir Sun,
My friends, that is not to be done.
Not done! quoth ſtateſmen; yes, an't pleaſe ye,
When 'tis once known, you'll ſay 'tis eaſy.
Why then let's know it, quoth Apollo:
We'll beat a drum, and they'll all follow.
A drum! (quoth Phœbus), troth that's true,
A pretty invention, quaint and new.
But though of voice and inſtrument
We are th' undoubted preſident;
We ſuch loud muſic do not profeſs,
The devil's maſter of that office,
Where it muſt paſs, if 't be a drum,
He'll ſign it with Cler. Parl. Dom. Com.
To him apply yourſelves, and he

followed by ſuch plants as took delight in dying, to the end that, by the frequent uſe of gibbets, wholeſome herbs ſhould not be extirpated, inſtead of ſuch as were venomous. The ambaſſadors would have replied again, but Apollo, with much indignation, bid them hold their peace, and charged them to be gone from Parnaſſus with all ſpeed; for it was altogether impertinent and ridiculous to compare the purging of the world from ſeditious ſpirits with the weeding of noiſome herbs out of a garden."

v. 185. —— *Apollo.*] Apollo, the God of muſic, ſuppoſed by ſome to be Jubal, the ſon of Lamech, the father of all ſuch as handle the harp and organ, Gen. iv. 21.

v. 194. —— *Cler. Parl. Dom. Com.*] The Houſe of Commons, even before the Rump had murdered the King, and expelled the Houſe of Lords, uſurped many branches of the royal prerogative, and particularly this for granting licenſes for new inventions; which licenſes, as well as their orders, were ſigned by the clerk of the Houſe; having borrowed the method of drums from Boccalini,

Will ſoon diſpatch you for his fee.
They did ſo, but it prov'd ſo ill,
Th' had better let 'em grow there ſtill.
But, to reſume what we diſcourſing
Were on before, that is, ſtout Orſin;
That which ſo oft by ſundry writers
Has been apply'd t' almoſt all fighters,
More juſtly may b' aſcrib'd to this,
Than any other warrior, *(viz.)*
None ever acted both parts bolder,
Both of a chieftain and a ſoldier.
He was of great deſcent, and high
For ſplendor and antiquity,
And from celeſtial origin
Deriv'd himſelf in a right line;
Not as the ancient heroes did,
Who, that their baſe births might be hid,

calini, who makes Apollo ſend the inventor of this engine to the devil, by whom he ſuppoſes that Houſe of Commons to be governed. (Dr. B.)

v. 201. *That which ſo oft by ſundry writers.*] A ſatire on common characters of hiſtorians. (Mr. W.)

v. 211. *Not as the ancient heroes did.*] This is one inſtance of the author's making great things little, though his talent lay chiefly the other way. (Mr. D.)

v. 212. *Who, that their baſe births might be hid.*] This foible has but too often prevailed with perſons of infamous characters, even in low life. Several inſtances are given by Sir Roger L'Eſtrange: one in his reflection upon Fab. 236, firſt volume, where he mentions a Frenchwoman that ſtood up for the honour of her family, "Her coat (ſhe ſaid) was quartered with the arms of France, which was ſo far true, that ſhe had the flower de luce ſtamped (we muſt not ſay branded) upon her ſhoulder." A ſecond inſtance

(Knowing they were of doubtful gender,
And that they came in at a windore)
Made Jupiter himſelf, and others
O' th' gods, gallants to their own mothers,
To get on them a race of champions
(Of which old Homer firſt made lampoons);
Arctophylax in northern ſphere
Was his undoubted anceſtor:
From him his great forefathers came,
And in all ages bore his name.

he gives, Reflection upon Æſop's 118th fable, vol. i. of the Boaſting Mule, where he tells us of a Spaniard that was wonderfully upon the huff about his extraction, and would needs prove himſelf of ſuch a family by the ſpelling of his name. A cavalier, in company with whom he had the controverſy, very civilly yielded him the point, "For (ſays he) I have examined the records of a certain houſe of correction, and I find your grandfather was whipped there by that name." A third, vol. ii. fab. 142, of a gentleman-thief, under ſentence of death for a robbery upon the highway, who petitioned for the right hand in the cart to the place of execution. And of a gentleman-cobbler, who charged his ſon at his death to maintain the honour of his family. Spectator, No. 630. See more vol. ii. fab. 46; Boccalini's Marquis; and Ben Jonſon's Explorata, or Diſcoveries, p. 90.

v. 218. *Of which old Homer firſt made lampoons.*] Several of the Grecian and Trojan heroes are repreſented by Homer as vainly boaſting of their births, when they ſhould have been in the heat of action; and amongſt theſe Diomed, in Iliad xiv. l. 124, &c.

"A youth, who from the mighty Tydeus ſprings,
May ſpeak to counſels, and aſſembled kings.
Hear then in me the great Oenides' ſon,
Whoſe honour'd duſt (his race of glory run)
Lies whelm'd in ruins of the Theban wall,
Brave in his life, and glorious in his fall." Pope.

Thus Idomeneus, Iliad xiii. 564, &c.

"From Jove, enamour'd of a mortal dame,
Great Minos, guardian of his country, came:
Deucalion, blameleſs prince! was Minos' heir,
His firſt-born I, the third from Jupiter." Pope.

And

Learned he was in med'c'nal lore,
For by his ſide a pouch he wore,
Replete with ſtrange hermetic powder,
That wounds nine miles point-blank would
By ſkilful chymiſt, with great coſt, [ſolder.
Extracted from a rotten poſt;
But of a heav'nlier influence
Than that which mountebanks diſpenſe;
Tho' by Promothean fire made,
As they do quack that drive that trade.

And Æneas does the ſame, Iliad xx. 245, *&c.* when he is going to engage Achilles, who had inſulted him.

" To this Anchiſes' ſon:—Such words employ
To one that fears thee, ſome unwarlike boy;
Such we diſdain: the beſt may be defy'd
With mean reproaches, and unmanly pride,
Unworthy the high race from which we came,
Proclaim'd ſo loudly by the voice of Fame;
Each from illuſtrious fathers draws his line,
Each goddeſs-born, half human, half divine.
Thetis' this day, or Venus' offspring dies,
And tears ſhall trickle from celeſtial eyes." Pope.

v. 219. *Arctophylax in northern ſphere.*] A ſtar near Urſa Major, called Bootes. " Septentriones autem ſequitur Arctophylax, vulgo qui dicitur eſſe Bootes." Cic. de Naturâ Deorum, lib. ii. Op. Philoſ. p. 216. edit. R. Stephan. 1538.

v. 231. *Though by Promethean fire made.*] * Prometheus was the ſon of Iapetus, and brother of Atlas, concerning whom the poets have feigned, that, having firſt formed men of the earth and water, he ſtole fire from heaven to put life into them; and that having thereby diſpleaſed Jupiter, he commanded Vulcan to tie him to Mount Caucaſus with iron chains, and that a vulture ſhould prey upon his liver continually. But the truth of the ſtory is, that Prometheus was an aſtrologer, and conſtant in obſerving the ſtars upon that mountain, and that, among other things, he found out the art of making fire, either by the means of a flint, or by contracting the ſun-beams in a glaſs. Bochart will have Magog in the Scripture to be the Prometheus of the Pagans. He here and before ſarcaſtically derides thoſe who were great admirers of the

For, as when ſlovens do amiſs
At others doors, by ſtool or piſs,
The learned write, a red-hot ſpit
B'ing prudently apply'd to it,
Will convey miſchief from the dung
Unto the part that did the wrong:
So this did healing, and as ſure

ſympathetic powder and weapon-ſalve, which were in great repute in thoſe days, and much promoted by the great Sir Kenelm Digby, who wrote a treatiſe *ex profeſſo* on that ſubject, and I believe thought what he wrote to be true, which ſince has been almoſt exploded out of the world. "There is an old heathen ſtory," ſays Dr. Swift, Intelligencer, No. 14, "That Prometheus, who was a potter of Greece, took a frolic to turn all the clay in his ſhop into men and women, ſeparating the fine from the coarſe, in order to diſtinguiſh the ſexes. It was pleaſant enough to ſee with what contrivance and order he diſpoſed of his journeymen in their ſeveral apartments, and how judiciouſly he aſſigned each of them his work, according to his natural capacities and talents, ſo that every member and part of the human frame was finiſhed with the utmoſt exactneſs and beauty. In one chamber you might ſee a leg-ſhaper, in another a ſkull-roller, in a third an arm-ſtretcher, in the fourth a gut-winder; for each workman was diſtinguiſhed by a proper term of art, ſuch as a knuckle-turner, tooth-grinder, rib-cooper, muſcle maker, tendon-drawer, paunch-blower, vein-brancher, and ſuch like. But Prometheus himſelf made the eyes, the ears, and the heart, which, becauſe of their nice and their intricate ſtructure, were chiefly the buſineſs of a maſter workman. Beſides this, he completed the whole by fitting and joining the ſeveral parts together, according to the beſt ſymmetry and proportion. The ſtatues are now upon their legs; life, the chief ingredient, is wanting: Prometheus takes a ferula in his hand (a reed in the iſland Chios, having an old pith), ſteals up the back ſtairs to Apollo's lodging, lights it clandeſtinely at the chariot of the ſun; ſo down he creeps upon his tiptoes to his warehouſe, and in a very few minutes, by the application of the flame to the noſtrils of his clay images, ſets them all a ſtalking and ſtaring through one another, but entirely inſenſible of what they were doing: They looked ſo like the latter end of a Lord Mayor's feaſt, he could not bear the ſight of them. He then ſaw it was abſolutely neceſſary to give them paſſions, or life would be an inſipid thing; and ſo, from the ſuperabundance of them in other animals, he culls out enough for his purpoſe, which he blended and

As that did miſchief this would cure.
Thus virtuous Orſin was endu'd
With learning, conduct, fortitude,
Incomparable: And as the prince
Of poets, Homer, ſung long ſince,
A ſkilful leech is better far
Than half a hundred men of war;

and tempered ſo well before infuſion, that his men and women became the moſt amiable creatures that thought can conceive." Vid. Horat. lib. i. od. iii; Mr. Fenton's Notes upon Waller, p. 16; Notes on Creech's Lucretius, p. 666; Spectator, No. 211.

v. 233, 234, 235. *For, as when ſlovens do amiſs—At others doors, by ſtool or piſs,—The learned write, a red hot ſpit,* &c.] A banter upon Sir Kenelm Digby's Diſcourſe concerning the Cure of Wounds by Sympathy, 1660, p. 127, where the reader may meet with a fuller account of this whimſical experiment. Aulus Gellius takes notice, that there was a place in Rome where it was not lawful to ſpit. Vid. Syllog. iii. Jo. Bapt. Pii, cap. xi. "De loco Romæ ubi ſpuere non licebat." Gruteri Fax Artium, tom. i. p. 405; and the romantic Sir John Maundevile, that, in ſome provinces of the Tartars, it was death to make water in a houſe inhabited. Travels, edit. 1727, p. 300.

v. 238. *Unto the part,* &c.] *Unto the breech,* in the two firſt editions 1663.

v. 243, 244, 245, 246. ——— *and as the prince—Of poets, Homer, ſung long ſince,—A ſkilful leech is better far—Than half a hundred men of war.*] Homer ſpeaks this upon Machaon's being wounded.

Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων. Iliad, Λ. l. 514.

"A wiſe phyſician, ſkill'd our wounds to heal,
Is more than armies to the public weal." Pope.

Mr. Spenſer uſes the word *leech* in this ſenſe.

"Her words prevail'd, and then the learned leech
His cunning hand 'gan to his wounds to lay,
And all things elſe, the which his art did teach;
Which having ſeen from thence aroſe away
The mother of dread darkneſs, and let ſtay
Aveugle's ſon there in the leech's cure."
Fairy Queen, book i. canto v. § 44.

See Sir John Maundevile's Travels. edit. 1727, p. 210; and Warner's Albion's England, p. 242. And both Chaucer and Spenſer

So he appear'd, and by his ſkill,
No leſs than dint of ſword, could kill.
The gallant Bruin march'd next him,
With viſage formidably grim,
And rugged as a Saracen,
Or Turk of Mahomet's own kin;
Clad in a mantle delle guerre
Of rough impenetrable fur;
And in his noſe like Indian king,
He wore, for ornament, a ring;
About his neck a threefold gorget,
As rough as trebled leathern target;
Armed, as heralds cant, and langued,
Or, as the vulgar ſay, ſharp-fangued:
For as the teeth in beaſts of prey
Are ſwords, with which they fight in fray,

uſe the word *leech* for the ſpiritual phyſician; ſee Chaucer's Pardoner's Tale, edit. 1602, folio 62; Sompner's Tale, fol. 40; Romaunt of the Roſe, folio 121, 129; Spenſer's Fairy Queen, b. i. canto x. ſtan. 22. Farriers were called *horſe-leeches*, J. Taylor's Works, p. 44, 88; Ben Jonſon's Tale of a Tub, act iv. ſcene i. p. 94. And perſons ſkilled in the diſtempers of cows, and other horned cattle, are, in ſeveral counties, to this day called *cow-leeches*.

v. 257. —— *Gorget.*] A neck-piece of plate worn by the officers of foot ſoldiers. Bailey.

v. 259. ——— *and langued.*] *Langued (Langué* or *Lampaſſe* in French) in heraldry ſignifies the tongue of an animal hanging out, generally of a different colour from the body See Dictionary annexed to the laſt edition of Guillim's Heraldry, p. 14; Chambers's Cyclopædia; Bailey's Dictionary.

v. 261, 262. *For as the teeth in beaſts of prey—Are ſwords,* &c.] A ridicule on this kind of converſion in rhetoric. (Mr. W.)

v. 267. *And 'mong the Coſſacks,* &c.] * Coſſacks are a people that live near Poland: This name was given them for their extraordinary nimbleneſs; for *coſa*, or *koſa*, in the Poliſh tongue, ſignifies a goat. He that would know more of them may read Le Laboreur

So ſwords in men of war are teeth,
Which they do eat their victual with.
He was by birth, ſome authors write,
A Ruſſian, ſome a Muſcovite,
And 'mong the Coſſacks had been bred,
Of whom we in diurnals read,
That ſerve to fill up pages here,
As with their bodies ditches there.
Scrimanſky was his couſin-german,
With whom he ſerv'd, and fed on vermin:
And when theſe fail'd, he'd ſuck his claws,
And quarter himſelf upon his paws.
And tho' his countrymen, the Huns,
Did ſtew their meat between their bums
And th'horſes backs o'er which they ſtraddle,
And every man ate up his ſaddle:

reur and Thuldenus. Coſſack ſignifies a wanderer, or a man that is alway travelling. See Guſtavus Alderfeld's Military Hiſtory of Charles XII. King of Sweden, vol iii. p. 78.

v. 271. *Scrimanſky was his couſin-german.*] Probably a noted bear in thoſe times, to whoſe name a Poliſh or Coſſack termination of *ſky* is given. Sometimes the names of their keepers are given them: In Mr. Cowley's play, called, The Widow of Watling-ſtreet, act iii. a fellow, who has juſt eſcaped from the hands of the bailiffs, ſays, "How many dogs do you think I had upon me?——almoſt as many as George Stone the bear." (Mr. D.)

v. 275, 276, 277. *And tho' his countrymen, the Huns,—Did ſtew their meat between their bums—And th' horſes backs*, &c.] Thus altered in the edit. 1674,

Did uſe to ſtew between their bums
And their warm horſes backs their meat
And ev'ry man his ſaddle ate.

This cuſtom of the Huns is thus deſcribed by Ammianus Marcellinus, lib. xxxi. cap. ii. p. 615. Pariſiis, 1681. "Hunni ſemicruda cujuſvis pecoris carne veſcuntur, quam inter femora ſua et equorum terga ſubſertam, calefacient brevi"—— Confirmed by Paulus Jovius, Hiſtoriar. lib. xiv. p. 289. edit. Baſilleæ, 1578, by Stephanus Stephanius, Not. in lib. i. Hiſt. Daniæ Saxonis Grammatici,

He was not half ſo nice as they,
But ate it raw when't came in's way:
He had trac'd countries far and near,
More than Le Blanc the traveller;
Who writes, he ſpous'd in India,
Of noble houſe, a lady gay,
And got on her a race of worthies,
As ſtout as any upon earth is.
Full many a fight for him between
Talgol and Orſin oft had been;
Each ſtriving to deſerve the crown
Of a ſav'd citizen; the one
To guard his bear, the other fought
To aid his dog; both made more ſtout

p. 52; Diſcourſe of the Original of the Coſſack and Precopian Tartars, 1673, p. 43, 50, 51, 54; Appendix to the Military Hiſtory of Charles XII. King of Sweden, by Mr. Guſtavus Alderfeld, 1740, vol. iii p. 250, 272. Mr. Morden, Geography, 1663, p. 92, obſerves, "That the inhabitants of the Leſſer Tartary do it to this day by their dead horſes, and, when thus prepared, think it a diſh fit for their prince." Vid. Sigiſmundi Comment. Rer. Muſcoviticar. 1600, p. 65.

v. 283, 284, 285. —— *He ſpous'd in India,—Of noble houſe, a lady gay,—And got on her a race of worthies*, &c.] Le Blanc tells this ſtory of Aganda, daughter of Iſmation; which, the annotator obſerves, is no more ſtrange than many other ſtories, in moſt travellers, that paſs with allowance; for, if they write nothing but what is poſſible or probable, they might appear to have loſt their labour, and to have obſerved nothing but what they might have done as well at home." A fabulous ſtory of the like kind is mentioned by Torquemeda, the Spaniſh Mandevile, fol. 31; and by Saxo Grammaticus, Hiſt. Daniæ, lib. x. p. 193; but his annotator, vid. Stephani Joh. Stephanii Not. Uberior. p. 210, ſeems to queſtion the poſſibility. Eximiæ granditatis Urſus, &c. "Digna eſt obſervatu ſententia Cl. Viri Martinii Delrii, quam de hoc Saxonis loca profert." Diſquiſit. Magic. lib. ii. quæſt. 14, "quoniam certus ſim, inquit, ex homine et ferâ verum hominem naſci non poſſe, quia ferinum ſemen perfectionis eſt expers, quæ ad

By ſev'ral ſpurs of neighbourhood,
Church-fellow-membership, and blood;
But Talgol, mortal foe to cows,
Never got ought of him but blows;
Blows, hard and heavy, ſuch as he
Had lent, repaid with uſury.
Yet Talgol was of courage ſtout,
And vanquiſh'd oft'ner than he fought:
Inur'd to labour, ſweat, and toil,
And, like a champion, ſhone with oil,
Right many a widow his keen blade,
And many fatherleſs had made.
He many a boar and huge dun cow
Did, like another Guy, o'erthrow:

tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod dæmon talium ferarum effigie fœminas compreſſerit."

v. 299. — *Talgol*, &c.] A butcher in Newgate-market, who afterwards obtained a captain's commiſſion for his rebellious bravery at Naſeby, as Sir R. L'Eſtrange obſerves. (Mr. B.)

v. 302. *And, like a champion, ſhone with oil.*] That is, he was a greaſy butcher. The wreſtlers, in the public games of Greece, rarely encountered till all their joints and members had been ſoundly rubbed, fomented, and ſuppled with oil, whereby all ſtrains were prevented. See Archbiſhop Potter's Antiquities of Greece, vol. i. chap. xxi. At Acre the wreſtlers wreſtle in breeches of oiled leather cloſe to their thighs, their bodies naked and anointed, according to ancient uſe. Purchaſe's Pilgrims, part ii. lib. viii. p. 1329.

v. 305, 306 ——*And huge dun cow,—Did, like another Guy, o'erthrow.*] Guy, Earl of Warwick, lived in the reign of Athelſtan, a Saxon King, at the beginning of the tenth century, who is reported, by the writer of the famous Hiſtory of Guy Earl of Warwick, chap. vii. (penes me), to have killed a dun cow; and the author of the Tatler, No. 148, merrily obſerves, that he eat up a dun cow of his own killing.

"On

But Guy, with him in fight compar'd,
Had like the boar or dun cow far'd.
With greater troops of ſheep h' had fought
Than Ajax, or bold Don Quixote;

" On Dunſmore heath I alſo ſlew
A monſtrous wild and cruel beaſt,
Call'd the Dun Cow of Dunſmore heath,
Which many people had oppreſs'd:
Some of her bones in Warwick yet
Still for a monument do lie,
Which to ev'ry looker's view
As wondrous ſtrong they may eſpy.

See a Pleaſant Song of the Valorous Deeds of Chivalry atchieved by that noble Knight Sir Guy of Warwick, Old Ballads, Bibliothec. Pepyſian. vol. i. p. 522. See a further account of Guy Earl of Warwick, Heylin's Hiſtory of St. George, part i. chap. iv. § 8. part ii. chap. i. § 9; Mr. Nath. Salmon's Hiſtory of Hertfordſhire, p. 140, 141; Chr. Brook's Panegyric Verſes upon T. Coryat, and his crudities; Dr. King's Art of Cookery, p. 27.

v. 309, 310. *With greater troops of ſheep h' had fought—Than Ajax*, &c.] Ajax was a famed Grecian hero. He contended with Ulyſſes for Achilles's armour, which being adjudged by the Grecian princes in favour of Ulyſſes, Ajax grew mad, and fell upon ſome flocks of ſheep, taking them for the princes that had given the award againſt him; and then ſlew himſelf.

" Stout Ajax with his anger-codled brain,
Killing a ſheep, thought Agamemnon ſlain."
Cleveland's Works, 1677, p. 76.

Vid. Horat Sermon. lib. ii. ſat. iii. l. 193, &c. edit. Bent.; Ovidii Metamorph xiii. 3. 80, &c.; Auſonii Epitaph: Heroum, Ajaci III. edit. Varior. p 191; Tatler, No. 152.

Ib. —— *or bold Don Quixote.*] See an account of Don Quixote's encounter with a flock of ſheep, taking them for the giant Alifarnon of Tapobrana, vol. i. chap. vi. p. 171, 172.

v. 311, 312, 313. *And many a ſerpent of fell kind,—With wings before, and ſtings behind,—Subdu'd*, &c.] The waſp or hornet, which is troubleſome to butchers ſhops in the heat of ſummer. See remarkable accounts of ſerpents of fell kind, *viz.* of the ſea-monſter, or ſerpent, that infeſted Regulus's army near Carthage, and which was beſieged by them in form, and killed with difficulty with their ſlings and other warlike engines; Vid. Livii Hiſtor. lib. xviii. 15, 16. The victory of Gozon, one of the Knights, and afterwards Grand Maſter of Rhodes, over a crocodile, or ſerpent, which had done great miſchief in the iſland, and devoured ſome of

And many a ſerpent of fell kind,
With wings before and ſtings behind,
Subdu'd, as, poets ſay, long agone
Bold Sir George Saint George did the dragon.

of the inhabitants; Hiſtory of the Knights of Malta, by Monſieur L'Abbe de Vertot, vol. ii. p. 250; and the romantic account of the dragon ſlain by Valentine, Hiſtory of Valentine and Orſon, cap. xxxv; and of one preſented to Francis I. King of France, in the year 1530, with ſeven heads and two feet, which, for the rarity, was thought to be worth 2000 ducats; Chronic. Chronicor. Politic. lib. ii. p. 349.

v. 314. *Bold Sir George Saint George did the dragon.*] Saint George of Cappadocia was martyred in the Diocleſian perſecution, A. D. 290. The Princes of England have elected him, with the Virgin Mary and Edward the Confeſſor, *&c.* to be patrons of the moſt noble Order of the Garter, whoſe feſtival is annually ſolemnized by the Knights of the order. He is entitled by two acts of parliament, Saint George the Martyr, namely the firſt of Edw. VI. cap. xiv; and the fifth of Queen Elizabeth, cap. ii. See Dr. Heylin's interpretation of Saint George's encounter with the dragon, Hiſtory of Saint George, part i. chap. v. § 4; and a farther account of Saint George, Spenſer's Fairy Queen, book i. canto x. ſtan. 61, vol. ii. p. 157. and canto xi. p. 160, *&c.*; Selden's Notes upon Drayton's Polyolbion, p. 68. He calls him Sir George, probably becauſe the Knights of the Garter are obliged, antecedently to their election, to be knights bachelors, Aſhmole, p. 186. Mr. Butler may allude to the ballad publiſhed in theſe times, entitled Sir Elgamor and the Dragon, or a Relation how General George Monk ſlew a moſt cruel Dragon (the Rump) Feb. 11, 1659; ſee Collection of Loyal Songs, reprinted 1731, vol. ii. No. 8, p. 30. The General, immediately after the reſtoration, was made Knight of the Garter. Dr. Poccock is of opinion that the dragons mentioned in Scripture were jackals; ſee his life by Dr. Twells, p. 5, 70. Mr. Smith of Bedford obſerves to me, upon the word *dragon*, as follows: Mr. Jacob Bobart, Botany Profeſſor at Oxford, did, about forty years ago, find a dead rat in the phyſic garden, which he made to reſemble the common picture of dragons, by altering its head and tail, and thruſting in taper ſharp ſticks, which diſtended the ſkin on each ſide, till it mimicked wings. He let it dry as hard as poſſible: the learned immediately pronounced it a dragon, and one of them ſent an accurate deſcription of it to Dr. Magliabechi, librarian to the Grand Duke of Tuſcany. Several fine copies of verſes were wrote upon ſo rare a ſubject; but at laſt Mr. Bobart owned the cheat: however it was looked upon as a maſterpiece of art, and as ſuch

Nor engine, nor device polemic,
Diſeaſe, nor doctor epidemic,
Though ſtor'd with deletery med'cines,
(Which who ſoever took is dead ſince)
E'er ſent ſo vaſt a colony
To both the under worlds as he:
For he was of that noble trade,
That demi-gods and heroes made,
Slaughter, and knocking on the head,
The trade to which they all were bred;
And is, like others, glorious when
'Tis great and large, but baſe if mean.
The former rides in triumph for it;
The latter in a two-wheel'd chariot,
For daring to profane a thing
So ſacred with vile bungling.

ſuch depoſited either in the Muſeum, or the Anatomy Schools, where I ſaw it ſome years after.

v. 315. *Nor engine, nor device polemic.*] The inquiſition in particular, or perſecution in general. (Mr. W.)

v. 317. *Tho' ſtor'd with deletery med'cines.*] Miſchievous, poiſonous, deadly.

v. 327, 328. *The former rides in triumph for it,—The latter in a two-wheel'd chariot.*] In imitation of Juvenal, ſat. xiii. p. 105.

" Ille crucem, pretium ſceleris, tulit, hic diadema."

v. 331. —— *Magnano.*] Simeon Wait, a tinker, as famous an independent preacher as Burroughs, who, with equal blaſphemy to his Lord of Hoſts, would ſtyle Oliver Cromwell the archangel giving battle to the devil. L'Eſtrange. (Mr. B.)

v. 337. *As thick as Ajax' ſeven-fold ſhield.*] Vid. Homeri Iliad. H. l. 219, *&c.*; Ovidii Metamorph. xiii. 1, 2; De Arte Amandi, lib. iii. 111; Spenſer's Fairy Queen, b. ii. canto iii. ſtan. 1.

v. 343.

Next theſe the brave Magnano came,
Magnano, great in martial fame:
Yet when with Orſin he wag'd fight
'Tis ſung he got but little by't.
Yet he was fierce as foreſt boar,
Whoſe ſpoils upon his back he wore,
As thick as Ajax' ſeven-fold ſhield,
Which o'er his brazen arms he held:
But braſs was feeble to reſiſt
The fury of his armed fiſt;
Nor could the hardeſt iron hold out
Againſt his blows, but they would through't.
In magic he was deeply read,
As he that made the Brazen Head;
Profoundly ſkill'd in the black art,
As Engliſh Merlin for his heart;

v. 343. *In magic he was deeply read.*] See an account of natural, artificial, and diabolical magic, or the black art, Collier's Dictionary.

v. 344. *As he that made the Brazen Head.*] Roger Bacon; ſee Collier's Dictionary.

v. 346. *As Engliſh Merlin.*] There was a famous perſon of this name at the latter end of the fifth century, if we may believe Geoffrey of Monmouth, who has given a large account of him, and his famed propheſy: ſee Aaron Thompſon's tranſlation, b. vi. chap. xvii, xviii. b. vii. chap. i; Johann. Major, De Reb. Geſt. Scotor. lib. ii. cap. iv, v. fol. 25, 26, 27, 28, &c.; Spenſer's Fairy Queen, book i. canto vii. ſtan. 36. canto ix. ſtan. v; Selden's Notes upon Drayton's Polyolbion, p. 71, 84, 165; Wieri de Præſtig. Dæmon. lib iii. cap. xxxii; Buchanan. Rer. Scoticar. Hiſt. lib. v. cap. xx; Hiſtory of Magic, by Naudæus, chap. xvi. p. 202; Don Quixote, vol. iii. p. 222, 223; and Collier's Dictionary. Mr Butler intends this probably as a banter upon Will. Lilly, who publiſhed two tracts, one entitled, Merlinus Anglicus Junior, 1644; ſee Lilly's Life by himſelf, p. 44; and Merlinus Anglicus, 1645: ſee Lilly's Life,

But far more ſkilful in the ſpheres
Than he was at the ſieve and ſheers.
He could transform himſelf in colour
As like the devil as a collier,
As like as hypocrites in ſhow
Are to true ſaints, or crow to crow.
Of warlike engines he was author,
Devis'd for quick diſpatch of ſlaughter:
The cannon, blunderbuſs, and ſaker,
He was th' inventor of and maker:

Life, and the General Hiſtorical Dictionary, vol. vii. p. 82, 83. Sir John Birkenhead, Paul's Church-yard, *&c.* cent. i. claſs i. No. 11, alludes to one or both theſe tracts, "Merlinus Anglicus; the art of diſcovering all that never was, and all that never ſhall be, by William Lilly; with an index thereunto, by John Booker."

v 350 *As like the devil as a collier.*] An old proverbial ſaying, "Like will to like, as the devil ſaid to the collier, or as the ſcabbed ſquire ſaid to the mangy knight, when they both met in a diſh of butter'd peaſe." "Similes ſimilem delectat," Ray's Engliſh Proverbs, 2d edit. p. 268; "Simile gaudet ſimili," Eraſ. Adag. cap. i. cent. i. prov. 21; Don Quixote, vol. iii. chap. v. p. 45. chap. xix. p. 183.

v. 355. *The cannon, blunderbuſs, and ſaker.*] Saker, vid. Skinneri Etymologic. Vita Joannis Papæ viceſimi tertii, Meibomii Rer. Germ. tom. i. p. 52. The invention of gunpowder and guns has been commonly aſcribed to Barthold. Schwartz, a German friar, about the year 1378, vid. Pancirol. Rer. Memorab. tit. xviii. p. 281, who making a chymical experiment upon ſaltpetre and brimſtone, with other ingredients, upon a fire, in a crucible, a ſpark getting out, the crucible immediately broke with great violence and wonderful noiſe; which unexpected effect ſurpriſed him at firſt: but, thinking farther of the matter, he repeated the experiment, and finding it conſtant, he ſet himſelf to work to improve it. See the manner of doing it in Chambers's Cyclopedia; but Mr. Chambers gives probable reaſons to induce us to believe, that the celebrated Roger Bacon made the diſcovery one hundred and fifty years before Schwartz was born, about the year 1216. John Matthew de Luna aſcribes the firſt invention of the cannon, arquebuſs, and piſtol, to Albertus Magnus, Biſhop of Ratiſbon, ſee Naudæus's Hiſtory of Magic, tranſlated by Davies, chap. xviii. p. 244. Cornelius

The trumpet, and the kettle-drum
Did both from his invention come.
He was the firſt that e'er did teach
To make, and how to ſtop a breach,
A lance he bore, with iron pike,
Th' one half would thruſt, the other ſtrike;
And when their forces he had join'd,
He ſcorn'd to turn his parts behind.
He Trulla lov'd, Trulla more bright
Than burniſh'd armour of her knight:
A bold virago, ſtout and tall,
As Joan of France, or Engliſh Mall.

nelius Agrippa carries the invention much higher, and thinks it is alluded to by Virgil, Æneid vi. 85, &c. Cornel. Agripp. de Verbo Dei, Op. Par. Poſter. cap. c. Vid. Hieronymi Magii Miſcell. lib. i. cap. i; Gruteri Fax. Art. tom. ii. p. 1256; Polydori Virgilii de Rer. Invent. l. ii. cap. vi; Joh. Gerhardi Locor. Theologicor. tom. vi. col. 865. Artillery ſuppoſed by ſome to have been in China above 1500 years, ſee Annotat. on Religio Medici, 1672, p. 92. The author of the Turkiſh Spy, vol. iii. book iii. letter 16, ſays, there were cannon at Pekin 2000 years old; and Linſchoten, ſee Voyages, p. 42, tells us, "that one of their kings, a great necromancer, as their chronicles ſhew, who reigned many thouſand years ago, did firſt invent great ordnance, with all things belonging thereto." Mr. Addiſon obſerves, Spectator, No. 333, that it was a bold thought in Milton to aſcribe the firſt uſe of artillery to the rebel angels. See Boccalini's ludicrous account of guns, Adv. cent. i. adv. 46.

v. 359, 360. *He was the firſt that e'er did teach—To make, and how to ſtop a breach.*] Alluding to his profeſſion as a tinker. They are commonly ſaid, in order to mend one hole, to make two.

v. 364. *He ſcorn'd to turn his parts behind.*] See Note on Canto iii. v. 137.

v. 365. *Trulla.*] The daughter of James Spencer, debauched by Magnano the tinker (Mr. B.), ſo called, becauſe the tinker's wife or miſtreſs was commonly called his *trull*. See The Coxcomb, a comedy, Beaumont and Fletcher's Works, 1679, part ii. p. 318.

v. 368. *As Joan of France.*] See Note in Lady's Anſwer, on v. 285; Echard's Hiſtory of England, vol. i.

Thro' perils both of wind and limb,
Thro' thick and thin ſhe followed him,
In every adventure h' undertook,
And never him or it forſook.
At breach of wall, or hedge ſurprize,
She ſhar'd i' th' hazard and the prize:
At beating quarters up, or forage,
Behav'd herſelf with matchleſs courage,
And laid about in fight more buſily,
Than th' Amazonian dame Pentheſile.

Ibid. —— *or Engliſh Mall.*] Alluding probably to Mary Carlton, called *Kentiſh Moll*, but more commonly *the German Princeſs*, a perſon notorious at the time this firſt part of Hudibras was publiſhed. She was tranſported to Jamaica 1671, but returning from tranſportation too ſoon, ſhe was hanged at Tyburn, Jan. 22, 1672-3. See the Memoirs of Mary Carlton, *&c.* publiſhed 1673, *(penes me.)*

v. 378. *Than th' Amazonian dame Pentheſile.*] * Pentheſile, Queen of the Amazons, ſucceeded Orithya. She carried ſuccours to the Trojans, and after having given noble proofs of her bravery, was killed by Achilles. Pliny ſaith it was ſhe that invented the battle-axe. If any one deſire to know more of the Amazons, let him read Mr. Sanſon. Vid. Virgilii Æneid, i. 499, *&c.* with Mr. Dryden's tranſlation; Diodori Siculi Rer. Geſtar. lib. iii. cap. xi; Mr. Sandys's Notes upon Ovid's Metamorphoſis, book ix; Spenſer's Fairy Queen, b. ii. canto iii. vol. ii. p. 224.

v. 383. This and the three following lines not in the two firſt editions of 1664.

v. 385, 386. *They would not ſuffer the ſtout'ſt dame—To ſwear by Hercules's name.*] * The old Romans had particular oaths for men and women to ſwear by, and therefore Macrobius ſays, "Viri per Caſtorem non jurabant antiquitus, nec mulieres per Herculem; Ædepol autem juramentum erat tam mulieribus quam viris commune," *&c.* This is confirmed by Aulus Gellius, Noct. Attic. lib. xi. cap. 6, in the following words: "In veteribus ſcriptis, neque mulieres Romanæ per Herculem jurant, neque viri per Caſtorem. Sed cur illæ non juraverint per Herculem, non obſcurum eſt: nam Herculaneo ſacrificio abſtinent. Cur autem viri Caſtorem jurantes non appellaverint, non facile dictû eſt. Nuſquam igitur ſcriptum invenire eſt apud idoneos ſcriptores aut Mehercle feminam dicere, aut Mecaſtor virum: (*Syr.* Salve Mecaſtor, Parmeno.

And though ſome critics here cry Shame,
And ſay our authors are to blame,
That (ſpight of all philoſophers,
Who hold no females ſtout but bears;
And heretofore did ſo abhor
That women ſhould pretend to war,
They would not ſuffer the ſtout'ſt dame
To ſwear by Hercules's name.)
Make feeble ladies, in their works,
To fight like termagants and Turks;

meno. *Par.* Et tu Ædepol, Syra. Terentii Hecyra, act i. ſc. 2, 5.) Ædepol autem, quod jusjurandum per Pollucem eſt, et viro et feminæ commune eſt. Sed M. Varro aſſeverat antiquiſſimos viros neque per Caſtorem, neque per Pollucem dejurare ſolitos: ſed id jusjurandum tantum eſſe ſeminarum ex initiis Eleuſiniis acceptum. Paulatim tamen inſcitiâ antiquitatis, viros dicere Ædepol cœpiſſe, factumque eſſe ita dicendi morem; ſed Mecaſtor a viro dici nullo vetere ſcripto inveniri."

v. 387. *Make feeble ladies in their works.*] A fine ſatire on the Italian epic poets Arioſto and Taſſo, who have female warriors, followed in this abſurdity by Spenſer and Davenant. (Mr. W.) Taſſo's heroines are Clorinda, ſee Godfrey of Bulloign, book iii. ſtan. 13, & alibi; and Gildippe, book xx. ſtan. 32, *&c.* p. 618. See Fuller's Hiſtory of the Holy War, b. ii. chap. xxvii. Spenſer's is Britomart, Fairy Queen paſſim; and Davenant's is Gartha. See Gondibert, part ii. canto xx. Virgil has likewiſe his female warriors, Penthefilea, and her Amazons, and Camilla.

v. 388. *To fight like termagants,* &c.] The word *termagant* is ſtrangely altered from its original ſignification, witneſs Chaucer, in the Rhime of Sir Thopas, Urry's edit. p. 145.

" Till him there came a great giaunt,
His name was call'd Sir Oliphaunt,
A perilous man of deede.
He ſaved, Childe, by Termagaunt,
But if thou pricke out of my haunt,
Anon I ſlee thy ſtede."

And Mr. Fairfax, towards the end of his firſt canto of Godfrey of Bulloign:

" The leſſer part in Chriſt believed well,
In Termagaunt the more, and in Mahowne."

To lay their native arms aſide,
Their modeſty, and ride aſtride;
To run a-tilt at men, and wield
Their naked tools in open field;

See Junius's Etymolog. Anglican. (Mr. D.) *Termagaunt, ter magnus*, thrice great, in the ſuperlative degree; Gloſſary to Mr. Urry's Chaucer.

Ibid. —— *and Turks.*] Alluding to the furious onſet which the Turks commonly make, who frequently ſtand a fourth repulſe, and then fly. Prince Cantemir's Growth of the Othman Empire, p. 311. The author of a Diſcourſe concerning the Coſſacks and Precopian Tartars, 1672, obſerves, p. 78, "That the Coſſacks ſuſtained one day ſeventeen aſſaults againſt the King of Poland's army."

v. 389, 390. *To lay their native arms aſide,—Their modeſty, and ride aſtride.*] Anne, the Queen of King Richard II. ſiſter to Wenzelaus the Emperor, and daughter to the Emperor Charles IV. taught the Engliſh women that way of riding on horſeback now in uſe, whereas formerly their cuſtom was (though a very unbecoming one) to ride aſtride like the men; Camden's Surry, ſee edit. 1722, vol. i. col. 188; Fuller's Hiſtory of the Holy War, b. ii. chap. xxvii. p. 78. Mr. Wright, in his obſervations made on travelling through France, Italy, &c. London, 1730, p. 8, makes mention of a wedding cavalcade in the Vale de Soiſſons, "where Mrs. Bride, dreſſed all in white, was riding aſtride among about thirty horſemen, and herſelf the only female in the company."

v. 391. *To run a-tilt.*] Alluding to tilts and tournaments, a common expreſſion in romances.

v. 393. *As ſtout Armida, bold Thaleſtris.*] *Two formidable women at arms, in romances, that were cudgelled into love by their gallants. Thaleſtris, a Queen of the Amazons, who is reported, by Quintus Curtius, De Reb. Geſt. Alexandri, lib. vi. cap. v. to have met Alexander the Great, attended by three hundred of her women, thirty days journey, in order to have a child by him. Plutarch, in his Life of Alexander, ſeems to be of opinion, that her viſit to Alexander was fictitious, Lyſimachus, one of Alexander's captains and ſucceſſors, declaring his ignorance of it: and the French writer of the famed romance Caſſandra, ſee Sir Ch. Cotterel's tranſlation, publiſhed 1661, part ii. b. iii. p. 250. part ii. b. iv. p. 28, 29, &c. has taken great pains in defending the chaſtity of this fair Amazon. Mr. Rollin obſerves, ſee Ancient Hiſtory, 2d edit. vol. vi. p. 274, 275, that this ſtory, and whatever is related of the Amazons, is looked upon, by ſome very judicious authors, as entirely fabulous. My late very worthy friend, the learned

As ſtout Armida, bold Thaleſtris,
And ſhe that would have been the miſtreſs
Of Gondibert; but he had grace,
And rather took a country laſs:

learned Mr. Tho. Baker, ſee Reflections on learning, ſeems to be of this opinion. But our learned Sheringham thinks otherwiſe. De Gentis Anglor. Orig.

v. 394, 395. *And ſhe that would have been the miſtreſs—Of Gondibert*, &c.] * Gondibert is a feigned name, made uſe of by Sir William Davenant, in his famous epic poem ſo called, wherein you may find alſo that of his miſtreſs. This poem was deſigned by the author to be an imitation of the Engliſh drama; it being divided into five books, as the other is into five acts; the cantos to be parallel of the ſcenes, with this difference, that this is delivered narratively, the other dialogue-wiſe. It was uſhered into the world by a large preface written by Mr. Hobbes, and by the pens of two of our beſt poets, *viz.* Mr. Waller and Mr. Cowley, which one would have thought might have proved a ſufficient defence and protection againſt ſnarling critics. Notwithſtanding which, four eminent wits of that age (two of which were Sir John Denham and Mr. Donne) publiſhed ſeveral copies of verſes to Sir William's diſcredit, under this title, Certain Verſes, written by ſeveral of the Author's Friends, to be reprinted with the ſecond edition of Gondibert, in 8vo, London, 1653. Theſe verſes were as wittily anſwered by the author, under this title: The incomparable Poem of Gondibert vindicated from the witty Combat of four Eſquires, Clinias, Damætas, Sancho, and Jack-pudding; printed, in 8vo, London, 1665. Vid. Langbain's Account of Dramatic Poets. Rhodalind, daughter of Aribert King of Lombardy, is the perſon alluded to.

" There lovers ſeek the royal Rhodalind,
Whoſe ſecret breaſt was ſick for Gondibert."

See Gondibert, by Sir W. D. book ii. canto ii. ſtan. 139. ib. ſtan. 157. p. 129. b. iii. canto ii. ſtan. 30, *&c.* canto iv. ſtan. 14, 15, 16, 17, *&c.*

v. 395, 396. —— *but he had grace,—And rather took a country laſs.*] Birtha, daughter to Aſtragon, a Lombard lord, and celebrated philoſopher and phyſician. See Gondibert, b. i. canto vi. ſtan. 64, 65, 66, 69, 96. b. ii. cant. vii. ſtan. 4. cant. viii. ſtan. 47, 48, 53, 57.

" Yet with as plain a heart as love untaught
In Birtha wears, I there to Birtha make
A vow, that Rhodalind I never ſought,
Nor now would, with her love, her greatneſs take.

They ſay, 'tis falſe without all ſenſe,
But of pernicious conſequence
To government, which they ſuppoſe
Can never be upheld in proſe:
Strip Nature naked to the ſkin,
You'll find about her no ſuch thing.
It may be ſo, yet what we tell
Of Trulla, that's improbable,
Shall be depos'd by thoſe have ſeen't,
Or, what's as good, produc'd in print;
And if they will not take our word,
We'll prove it true upon record.

Let us with ſecreſy our loves proteſt
Hiding ſuch precious wealth from public view;
The proffer'd glory I will firſt ſuſpect
As falſe, and ſhun it, when I find it true."

Gondibert's words to Birtha, part iii. canto ii. ſtan. 74, 76. See canto iv. and v.

v. 399, 400. *To government, which they ſuppoſe—Can never be upheld in proſe.*] A ridicule on Sir William Davenant's preface to Gondibert, where he endeavours to ſhew, that neither divines, leaders of armies, ſtateſmen, nor miniſters of the law, can uphold the government without the aid of poetry. (Mr. W.)

v. 409. —— *Cerdon.*] A one-ey'd cobbler (like his brother Colonel Hewſon) and great reformer. The poet obſerves, that his chief talent lay in preaching. Is it not then indecent, and beyond the rules of decorum, to introduce him into ſuch rough company? No: it is probable he had but newly ſet up the trade of a teacher; and we may conclude, that the poet did not think that he had ſo much ſanctity as to debar him the pleaſure of his beloved diverſion of bear-baiting. (Mr. B.)

v 413, 414. *He rais'd the low, and fortify'd—The weak againſt the ſtrongeſt ſide.*] Alluding, as Mr. Warburton obſerves, to his profeſſion of a cobbler, who ſupplied a heel torn off, and mended a bad ſole. Mr. Butler, in his Tale of the Cobbler and Vicar of Bray, Remains complete, 1727, p. 137, has the following lines:

" So going out into the ſtreets,
He bawls with all his might,

If

The upright Cerdon next advanc'd,
Of all his race the valiant'ſt;
Cerdon the Great, renown'd in ſong,
Like Herc'les, for repair of wrong,
He rais'd the low, and fortify'd
The weak againſt the ſtrongeſt ſide:
Ill has he read, that never hit
On him, in muſes deathleſs writ.
He had a weapon keen and fierce,
That through a bull-hide ſhield would pierce,
And cut it in a thouſand pieces,
Tho' tougher than the Knight of Greece his;

If any of you tread awry,
I'm here to ſet you right.
I can repair your leaky boots,
And underlay your ſoles;
Back-ſliders I can underprop,
And patch up all your holes."

Mr. Walker, Hiſt. of Independency, part iv. p. 70, calls Colonel Hewſon the Cobbler, the Commonwealth's Upright-ſetter, and as ſuch, he is humorouſly bantered in a ballad entitled, A Quarrel betwixt Towerhill and Tyburn, Collection of Loyal Songs, reprinted 1731, vol. ii. No. 2. p. 4.

v. 415, 416. *Ill has he read that never hit—On him in muſes deathleſs writ.*] Becauſe the cobbler is a very common ſubject in old ballads. (Mr. W.)

v. 419, 420. *And cut it in a thouſand pieces,—Tho' tougher than the Knight of Greece his.*]

Αἴας —— φέρων σάκος ἠΰτε πύργον
Χάλκεον ἐπταβόειον. Homeri Iliad. H. 219, 220.

"Stern Telamon, behind his ample ſhield,
As from a brazen tow'r, o'erlook'd the field;
Huge was its orb, with ſeven thick folds o'ercaſt
Of tough bull hides, of ſolid braſs the laſt.
(The work of Tychius, who in Hylè dwell'd
And all in arts of armory excell'd,)
This Ajax bore before his manly breaſt,
And, threat'ning, thus his adverſe chief addreſs'd." Pope.

With whom his black-thumb'd anceſtor
Was comerade in the ten years war:
For when the reſtleſs Greeks ſat down
So many years before Troy town,
And were renown'd, as Homer writes,
For well-ſol'd boots, no leſs than fights,
They ow'd that glory only to
His anceſtor that made them ſo.

v. 421, 422. *With whom his black-thumb'd anceſtor—Was comerade in the ten years war.*] The thumb of a cobbler being black is a ſign of his being diligent in his buſineſs, and that he gets money, according to the old rhime:

The higher the plumb-tree, the riper the plumb;
The richer the cobbler, the blacker his thumb." (Dr. W. W.)

v. 425, 426. *And were renown'd, as Homer writes,—For well-ſol'd boots, no leſs than fights.*

Εὐκνημίδες Ἀχαιοὶ. Homeri Iliad. paſſim.

In a curious diſſertation upon boots, written in expreſs ridicule of Colonel Hewſon (probably ſhadowed in the character of Cerdon), is a humorous paſſage which ſeems to explain the lines under conſideration. "The ſecond uſe is a uſe of reproof, to reprove all thoſe that are ſelf-willed, and cannot be perſuaded to buy them waxed boots: but, to ſuch as theſe, examples move more than precepts, wherefore I'll give one or two.—I read of Alexander the Great, that, paſſing over a river in Alexandria, without his winter boots, he took ſuch extreme cold in his feet, that he ſuddenly fell ſick of a violent fever, and four days after died at Babylon. The like I find in Plutarch, of that noble Roman Sertorius; and alſo in Homer of Achilles, that leaving his boots behind him, and coming barefoot into the temple of Pallas, while he was worſhipping on his knees at her altar, he was pierced into the heel by a venomed dart by Paris, the only part of him that was vulnerable, of which he ſuddenly died; which accident had never happened to him, as Alexander Roſs, that little Scotch mythologiſt, obſerves, had he not two days before pawned his boots to Ulyſſes, and ſo was forced to come without them to the Trojan ſacrifice. He alſo further obſerves, that this Achilles, of whom Homer has writ ſuch wonders, was but a ſhoemaker's boy of Greece, and that, when Ulyſſes ſought him out, he at laſt found him at the diſtaff, ſpinning of ſhoemaker's thread. Now this boy was ſo beloved, that,

Faſt friend he was to reformation,
Until 'twas worn quite out of faſhion;
Next rectifier of wry law,
And would make three to cure one flaw.
Learned he was, and could take note,
Tranſcribe, collect, tranſlate, and quote.
But preaching was his chiefeſt talent,
Or argument, in which b'ing valiant,

that, as ſoon as it was reported abroad that the oracle had choſen him to rule the Grecians and conquer Troy, all the journeymen in the country liſted themſelves under him, and theſe were the Myrmidons wherewith he got all his honour, and overcame the Trojans." Phœnix Brittanicus, p. 268. (Mr. B.)

v. 435. *But preaching was his chiefeſt talent.*] Mechanics of all ſorts were then preachers, and ſome of them much followed and admired by the mob. "I am to tell thee, Chriſtian reader," ſays Dr Featley, Preface to his Dipper dipped, wrote 1645, and publiſhed 1647, p. 1, "this new year of new changes, never heard of in former ages; namely, of ſtables turned into temples (and I will beg leave to add, temples turned into ſtables, as was that of St. Paul's, and many more), ſtalls into quires, ſhopboards into communion-tables, tubs into pulpits, aprons into linen ephods, and mechanics of the loweſt rank into prieſts of the high places—I wonder that our door-poſts and walls ſweat not upon which ſuch notes as theſe have been lately affixed: *On ſuch a day, ſuch a brewer's clerk exerciſeth, ſuch a tailor expoundeth, ſuch a waterman teacheth.*—If cooks, inſtead of mincing their meat, fall upon dividing of the word; if tailors leap up from the ſhopboard into the pulpit, and patch up ſermons out of ſtolen ſhreds; if not only of the loweſt of the people, as in Jeroboam's time, prieſts are conſecrated to the Moſt High God:—do we marvel to ſee ſuch confuſion in the church as there is?" They are humorouſly girded, in a tract entitled, The Reformado preciſely characterised, by a modern church-warden, p. 11. Pub. Libr. Camb. xix. 9, 7. "Here are felt-makers (ſays he) who can roundly deal with the blockheads and neutral dimicaſters of the world; cobblers who can give good rules for upright walking, and handle Scripture to a briſtle; coachmen, who know how to laſh the beaſtly enormities and curb the headſtrong inſolences of this brutiſh age, ſtoutly exhorting us to ſtand up for the truth, leſt the wheel of deſtruction roundly over-run us. We have weavers that can ſweetly inform us

He us'd to lay about and ſtickle,
Like ram, or bull, at conventicle:
For diſputants, like rams and bulls,
Do fight with arms that ſpring from ſculls.
Laſt Colon came, bold man of war,
Deſtin'd to blows by fatal ſtar;
Right expert in command of horſe,
But cruel, and without remorſe.
That which of Centaur long ago
Was ſaid, and has been wreſted to
Some other knights, was true of this,

us of the ſhuttle-ſwiftneſs of the times, and practically tread out the viciſſitude of all ſublunary things, till the web of our life be cut off; and here are mechanics of my profeſſion, who can ſeparate the pieces of ſalvation from thoſe of damnation, meaſure out every man's portion, and cut it out by a thread, ſubſtantially preſſing the points, till they have faſhionably filled up their work with a well-bottomed concluſion." Mr. Tho. Hall, in proof of this ſcandalous practice, publiſhed a tract, entitled, The Pulpit guarded by Seventeen Arguments, 1651, occaſioned by a diſpute at Henley in Warwickſhire, Auguſt 20, 1650, againſt Laurence Williams a nailer, public preacher; Tho. Palmer a baker, public preacher; Tho. Hind a plough-wright, public preacher; Henry Oaks a weaver, preacher; Hum. Rogers late a baker's boy, public preacher.

"God keep the land from ſuch tranſlators,
From preaching cobblers, pulpit praters,
Of order and allegiance haters."

Mercurius inſanus inſaniſſimus, No. 3.

See more Sir John Birkenhead's Paul Church-yard, cent. i. claſs iv. § 83; May's Hiſt. of the Parliament, lib. i. chap. ix. p. 114; Sir Edward Deering's Speeches; Selden's Table-talk, p. 93; A Satyr againſt Hypocriſy, p. 24.

v. 441. —— *Colon.*] Ned Perry, an hoſtler. (Mr. B.)

v. 445, 446. *That which of Centaur long ago—Was ſaid, and has been wreſted to.*] A ridicule on the falſe eloquence of romance-writers and bad hiſtorians, who ſet out the unwearied diligence of their hero, often expreſſing themſelves in this manner: "He was ſo much on horſeback, that he was of a piece with his horſe, like a Centaur." (Mr. W.)

v. 453,

He and his horſe were of a piece.
One ſpirit did inform them both,
The ſelf ſame vigour, fury, wroth,
Yet he was much the rougher part,
And always had a harder heart;
Although his horſe had been of thoſe
That fed on man's fleſh, as fame goes,
Strange food for horſe! and, yet, alas,
It may be true, for *fleſh is graſs.*
Sturdy he was, and no leſs able
Than Hercules to clean a ſtable;

v. 453, 454. *Although his horſe had been of thoſe—That fed on man's fleſh, as fame goes.*] Alluding either to the ſtory of Diomedes, King of Thrace, of whom it is fabled, that he fed his horſes with man's fleſh, and that Hercules ſlew him, and threw him to his own horſes to be eaten by them.

" Non tibi ſuccurit crudi Diomedis imago,
Efferus humanâ qui dape pavit equas?"
Ovidii Epiſt. Deianira Herculii, v. 67, 68.

Lucani Pharſal. ii. 162, *&c.*; Claudian, lib. i. carm. iii. 254; Libanii, Sophiſtæ declamat. 7. Op. tom. i. p. 321; Dr. Swift's Intelligencer, No. 2. p. 13; or Glaucus's horſes, which tore him in pieces, Virg. Georg. 3.

" But far above the reſt the furious mare,
Barr'd from the male, is frantic with deſpair.——
For this (when Venus gave them rage and power),
Their maſter's mangled members they devour,
Of love defrauded in their longing hour." Dryden.

Roſs, in Macbeth, act ii. vol. v. p. 418, ſpeaking of the remarkable things preceding the King's death, ſays,

" And Duncan's horſes, a thing moſt ſtrange and certain,
Beauteous and ſwift, the minions of the race,
Turn'd wild in nature, broke their ſtalls, flung out,
Contending 'gainſt obedience, as they would
Make war with man.———
Old Man. 'Tis ſaid they eat each other.
Roſs. They did ſo, to the amazement of mine eyes
That look'd upon't."

v. 458. *Then Hercules to clean a ſtable.*] See an account of his cleanſing the ſtable of Augeas, King of Elis, by drawing the river Alpheus

As great a drover, and as great
A critic too, in hog or neat.
He ripp'd the womb up of his mother,
Dame Tellus, 'cauſe ſhe wanted fodder
And provender, wherewith to feed
Himſelf, and his leſs cruel ſteed.
It was a queſtion whether he
Or's horſe were of a family
More worſhipful: 'till antiquaries
(After th' had almoſt por'd out their eyes)
Did very learnedly decide
The bus'neſs on the horſe's ſide,
And prov'd not only horſe, but cows,
Nay pigs, were of the elder houſe:

Alpheus through it. Didor. Sicul. Rer. Antiq lib. v. p. 101. Baſil. 1548; Mountfaucon's Antiquity explained, vol. i. part ii. p. 129.

v. 461, 462. *He ripp'd the womb up of his mother,—Dame Tellus, 'cauſe ſhe wanted fodder.*] Poetry delights in making the meaneſt things look ſublime and myſterious; that agreeable way of expreſſing the wit and humour our poet was maſter of is partly manifeſted in this verſe; a poetaſter would have been contented with giving this thought in Mr. Butler the appellation of *plowing*, which is all it ſignifies. (Mr. B.)

v. 473, 474. *For beaſts, when man was but a piece—Of earth himſelf, did th' earth poſſeſs.*] Mr. Silveſter, the tranſlator of Dubartas's Divine Weeks, p. 206, thus expreſſes it:

"Now, of all creatures which his word did make,
Man was the laſt that living breath did take;
Not that he was the leaſt, or that God durſt
Not undertake ſo noble a work at firſt;
Rather, becauſe he ſhould have made in vain
So great a prince, without on whom to reign."

v. 475, 476. *Theſe worthies were the chief that led—The combatants,* &c.] The characters of the leaders of the bear-baiting being now given, a queſtion may ariſe, Why the Knight oppoſes perſons

For beaſts, when man was but a piece
Of earth himſelf, did th' earth poſſeſs.
These worthies were the chief that led
The combatants, each in the head
Of his command, with arms and rage,
Ready, and longing to engage.
The num'rous rabble was drawn out
Of ſev'ral counties round about,
From villages remote, and ſhires,
Of eaſt and weſtern hemiſpheres:
From foreign pariſhes and regions,
Of different manners, ſpeech, religions,
Came men and maſtiffs; ſome to fight
For fame and honour, ſome for ſight.

perſons of his own ſtamp, and in his own way of thinking, in that recreation? It is plain that he took them to be ſo, by his manner of addreſſing them in the famous harangue which follows. An anſwer may be given ſeveral ways: He thought himſelf bound, in commiſſion and conſcience, to ſuppreſs a game, which he and his Squire had ſo learnedly judged to be unlawful, and therefore he could not diſpenſe with it even in his brethren; he inſinuates, that they were ready to engage in the ſame pious deſigns with himſelf, and the liberty they took was by no means ſuitable to the character of reformers: in ſhort, he uſes all his rhetoric to cajole, and threats to terrify them, to deſiſt from their darling ſports, for the plauſible ſaving their cauſe's reputation. (Mr. B.)

v. 484. *Of different manners, ſpeech, religions.*] Never were there ſo many different ſects and religions in any nation as were then in England. Mr. Caſe told the Parliament, in his thankſgiving ſermon for taking of Cheſter, p. 25, ſee Continuation of Friendly Debate, p. 8, "That there was ſuch a numerous increaſe of errors and hereſies, that he bluſhed to repeat what ſome had affirmed, namely, that there were no leſs than an hundred and fourſcore ſeveral hereſies propagated and ſpread in the neighbouring city (London), and many of ſuch a nature (ſays he) as that I may truly ſay, in Calvin's language, the errors and innovations under which they

And now the field of death, the liſts,
Were enter'd by antagoniſts,
And blood was ready to be broach'd,
When Hudibras in haſte approach'd,
With Squire and weapons to attack 'em:
But firſt thus from his horſe beſpake 'em.
What rage, O Citizens! what fury

groaned of late years were but tolerable trifles, children's play, compared with theſe damnable doctrines of devils." See likewiſe Ep. Ded. prefixed to Mr. Edwards's Gangræna, part i. And Mr. Ford, a celebrated divine of thoſe times, obſerved, Aſſize Sermon at Reading, Feb. 28, 1653, p. 21, 22, " That, in the little town of Reading, he was verily perſuaded, if Auguſtine's and Epiphanius's catalogues of hereſies were loſt, and all other modern and ancient records of that kind, yet it would be no hard matter to reſtore them, with conſiderable enlargements, from that place; that they have Anabaptiſm, Familiſm, Socinianiſm, Pelagianiſm, Ranting, and what not; and that the devil was ſerved in heterodox aſſemblies as frequently as God in theirs; and that one of the moſt eminent church-livings in that county was poſſeſſed by a blaſphemer, one in whoſe houſe he believed ſome there could teſtify that the devil was as viſibly familiar as any one of the family." See a long liſt of ſects in a tract, entitled, The ſimple Cobbler of Agawam in America, 1647, p. 11; and Tatler, vol. iv. No. 256.

v. 493, 494. *What rage, O Citizens! what fury—Doth you to theſe dire actions hurry?* &c.] Alluding to thoſe lines in Lucan, upon Craſſus's death, Pharſal. lib. i. 8, 9, *&c.*

" Quis furor, O Cives, quæ tanta licentia ferri
Gentibus inviſis Latium præbere cruorem?
Cumque ſuperba foret Babylon ſpolianda tropæis
Auſoniis, umbrâque erraret Craſſus inultâ,
Bella geri placuit nullos habitura triumphos," *&c.*

Thus tranſlated by Sir Arthur Gorges, 1614, in the ſame metre,

" Dear Citizens, what brainſick charms,
What outrage of diſorder'd arms,
Leads you to feaſt your envious foes,
To ſee you gor'd with your own blows?
Proud Babylon your force doth ſcorn,
Whoſe ſpoils your trophies might adorn;

And

Doth you to theſe dire actions hurry?
What *œſtrum*, what phrenetic mood
Makes you thus laviſh of your blood,
While the proud Vies your trophies boaſt,
And unreveng'd walks —— ghoſt?
What towns, what garriſons might you
With hazard of this blood ſubdue,

And Craſſus' unrevenged ghoſt,
Roams wailing through the Parthian coaſt."

See likewiſe Mr. Rowe's tranſlation.

v. 495. *What* œſtrum, *&c.*] * Œſtrum is not only a Greek word for madneſs, but ſignifies alſo a gad-bee or horſe-fly, that torments cattle in the ſummer, and makes them run about as if they were mad.

v. 497. *While the proud Vies*, &c.] This refers to the great defeat given to Sir William Waller, at the Deviſes, of which the reader may meet with an account in Lord Clarendon's Hiſtory of the Rebellion, vol. ii. p. 224, 225, 226, and in Mr. Echard's Hiſtory of England, vol. ii. p. 420; and the blank is here to be filled up with the word *Waller's*, and we muſt read *Waller's ghoſt*; for though Sir William Waller made a conſiderable figure among the generals of the Rebel Parliament before this defeat, yet afterwards he made no figure, and appeared but as the ghoſt or ſhadow of what he had been before. (Dr. B.) The Deviſes, called De Vies, Deviſes, or the Vies, Camden's Wiltſhire, col. 88. edit. 1695. It is on the utmoſt part of Rundway-hill, Camden, ibid. col. 103; Fuller's Worthies, Wiltſhire, p. 155. Sir John Denham, ſpeaking of the burſting of eight barrels of gunpowder, whereby the famous Sir Ralph Hopton was in danger of being killed, ſee Loyal Songs againſt the Rump, reprinted 1731, vol. i. p. 107, has the following lines:

" You heard of that wonder, of the lightning and thunder,
Which made the lie ſo much the louder;
Now liſt to another, that miraculous brother,
Which was done by a firkin of powder.
Oh what a damp it ſtruck through the camp!
But as for honeſt Sir Ralph,
It blew him to the Vies, without head or eyes."

The Vies, built by Dunwallo, Fabian's Chronicle, part ii. c. xxviii. folio 10.

Which now ye're bent to throw away,
In vain untriumphable fray?
Shall ſaints in civil bloodſhed wallow
Of ſaints, and let the Cauſe lie fallow?
The Cauſe, for which we fought and ſwore
So boldly, ſhall we now give o'er?
Then becauſe quarrels ſtill are ſeen

v. 502. *In vain untriumphable fray.*] A pleaſant alluſion to the Roman cuſtom, which denied a triumph to a conqueror in civil war. (Mr. W.) "The reaſon of which was, becauſe the men there ſlain were citizens, and no ſtrangers, which was the reaſon that neither Naſica, having vanquiſhed Gracchus and his followers, nor Metellus, ſuppreſſing Caius Opimius, nor Antonius, defeating Catiline, were admitted to a triumph. Nevertheleſs, when Lucius Sylla had ſurpriſed the cities of Græcia, and taken the Marian citizens, he was allowed, triumphant-wiſe, to carry with him the ſpoils gained in thoſe places." Sir William Segar's book, entitled, Of Honour Civil and Military, chap. xx. p. 140; Tatler, No. 63.

v. 503, 504. *Shall ſaints in civil bloodſhed wallow—Of ſaints, and let the Cauſe lie fallow?*] Mr. Walker obſerves, Hiſtory of Independency, part i. p. 143, "That all the cheating, covetous, ambitious perſons of the land, were united together under the title of the *godly*, the *ſaints*, and ſhared the fat of the land among them;" and, p. 148, he calls them the ſaints who were canonized no where but in the devil's calendar. When I conſider the behaviour of theſe pretended ſaints to the members of the church of England, whom they plundered unmercifully, and to brother-ſaints of other ſects, whom they did not ſpare in that reſpect when a proper occaſion offered, I cannot help comparing them with Dr. Rondibilis, Rabelais, book iii. chap. xxxiv. p. 235, who told Panurge, "That from wicked folks he never got enough, and from honeſt people he refuſed nothing." See Sir R. L'Eſtrange's moral to the fable of the Tub of Rats, *&c.* part ii. fab. 236.

v. 513, 514. *—make war for the King—Againſt himſelf.*] The Preſbyterians, in all their wars againſt the King, maintained ſtill that they fought for him; for they pretended to diſtinguiſh his political perſon from his natural one. His political perſon, they ſaid, muſt be and was with the parliament, though his natural perſon was at war with them: and therefore, when at the end of his ſpeech he charged them to keep the peace, he does it in the name of the King and parliament; that is, the political, not the natural

With oaths and ſwearings to begin,
The ſolemn league and covenant,
Will ſeem a mere God-damn-me rant:
And we that took it, and have fought,
As lewd as drunkards that fall out.
For as we make war for the King,
Againſt himſelf, the ſelf-ſame thing,

natural King. This was the Preſbyterian method, whilſt they had the aſcendant, to join King and Parliament. In the Earl of Eſſex's commiſſion the King was named, but left out in that of Sir Thomas Fairfax. See Lord Hollis's obſervation upon it, Memoirs, p. 34. To this piece of grimace Mr. Butler alludes, in his parable of the Lion and the Fox, ſee Remains.

" You know when civil broils grew high,
And men fell out they knew not why,
That I was one of thoſe that went
To fight for King and Parliament.
When that was over, I was one
Fought for the Parliament alone:
And though to boaſt it argues not,
Pure merit me a halbert got;
And as Sir Samuel can tell
I us'd the weapon paſſing well."

Serjeant Thorp, one of their iniquitous judges, took great pains to eſtabliſh this diſtinction, in his charge to the grand jury at York aſſize, May 20, 1648, p. 11. (penes me). Mr. Richard Overton, in his Appeal from the Degenerate Repreſentative Body the Commons of England, to the Body repreſented, 1647, p. 18, plays their own artillery upon them. " There is a difference (ſays he) between their parliamentary and their own perſonal capacity, and their actions are anſwerably different; therefore the rejection, diſobedience, and reſiſtance of their perſonal commands, is no rejection, diſobedience, or reſiſtance of their parliamentary authority; ſo that he that doth reſiſt their perſonal commands, doth not reſiſt the parliament; neither can they be cenſured or eſteemed as traitors, rebels, diſturbers, or enemies to the ſtate, but rather as preſervers, conſervers, and defenders thereof." See more, Impartial Examination of Mr. Neale's 2d vol. of the Hiſtory of the Puritans, p. 377; Impartial Examination of his 3d vol. p. 305; Preface to a tract, entitled, A Looking-glaſs for Schiſmaticks, 1725. The fanatical Jeſuits, 1687, ſeems to have borrowed this diſtinction

Some will not ſtick to ſwear we do
For God and for religion too;
For, if bear-baiting we allow,
What good can reformation do!
The blood and treaſure that's laid out
Is thrown away, and goes for nought.
Are theſe the fruits o' th' proteſtation,
The prototype of reformation,
Which all the ſaints, and ſome, ſince martyrs,
Wore in their hats like wedding-garters,

from theſe Jeſuitical fanatics. The Pope himſelf being ſuſpected as a favourer of Molinos, or what was called the hereſy of the Quieteſts, "on the 13th of February, ſome were deputed from the Court of the Inquiſition to examine him, not in the quality of Chriſt's vicar, or St. Peter's ſucceſſor, but in the ſingle quality of Benedict Odeſcalchi." Baker's Hiſt. of the Inquiſition, p. 430.

v. 518. *What good can reformation do?*] This was the cant of ſome of them even in their public ſermons. "The people of England," ſays Richard Kentiſh, Faſt Sermon before the Commons, November 24, 1647, p. 17, "once deſired a reformation, covenanted for a reformation, but now they hate to be reformed." Their way of reforming is ſneered by the author of An Elegy upon the incomparable King Charles I. 1648, p. 11.

"Brave reformation, and a thorough one too,
Which, to enrich yourſelves, muſt all undo.
Pray tell us (thoſe that can) what fruits have grown
From all your ſeeds in blood and treaſure ſown?
What would you mend, when your projected ſtate
Doth from the beſt in form degenerate?
Or why ſhould you (of all) attempt the cure,
Whoſe facts nor goſpel-teſts nor laws endure?
But like unwholeſome exhalations met,
From your conjunction, only plagues beget.
And in your circle, as impoſthumes fill,
Which by their venom their whole body kill."

v. 524. *Wore in their hats*, &c.] When the tumultuous rabble came to Weſtminſter crying to have juſtice done upon the Earl of Strafford, they rolled up the proteſtation, or ſome piece of paper reſembling it, and wore it in their hats, as a badge of their zeal. They

When 'twas reſolv'd by either Houſe
Six members quarrel to eſpouſe?
Did they for this draw down the rabble,
With zeal and noiſes formidable;
And make all cries about the town
Join throats to cry the biſhops down?
Who, having round begirt the palace,
(As once a month they do the gallows)
As members gave the ſign about,
Set up their throats with hideous ſhout:

They might probably do the ſame upon the impeachment of the ſix members. (Dr. B.) "The Buckinghamſhire men were the firſt who, whilſt they expreſſed their love to their knight (Hampden), forgot their ſworn oath to their King, and, inſtead of feathers, they carried a printed proteſtation in their hats, as the Londoners had done a little before upon the ſpear's point." See a tract, entitled, The True Informer, &c. Oxford, 1643, p. 27.

v. 526. *Six members quarrel to eſpouſe.*] * The ſix members were the Lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hampden, Sir Arthur Haſlerig, and Mr. Stroud, whom the King ordered to be apprehended, and their papers ſeized, charging them of plotting with the Scots, and favouring the late tumults: but the Houſe voted againſt the arreſt of their perſons or papers; whereupon the King having preferred articles againſt thoſe members, he went with his guard to the Houſe to demand them; but they, having notice, withdrew.

v. 530. *Join throats to cry the biſhops down.*] "It is freſh in memory," ſaith the author of a tract, entitled, Lex Talionis, "how this city ſent forth its ſpurious ſcum in multitudes to cry down biſhops, root and branch; who, like ſhoals of herrings, or ſwarms of hornets, lay hovering about the court with lying pamphlets and ſcandalous paſquils, until they forced the King from his throne, and baniſhed the Queen from his bed, and afterwards out of the kingdom," "Good Lord," ſays the True Informer, &c. Oxford, 1643, p. 12, "what a deal of dirt was thrown in the biſhops faces! what infamous ballads were ſung! what a thick cloud of epidemical hatred hung ſuddenly over them! ſo far, that a dog with a black and white face was called *a biſhop!*" And it is certain that theſe mobs were encouraged by Alderman Pennington, and

When tinkers bawl'd aloud to ſettle
Church-diſcipline, for patching kettle;
No ſow-gelder did blow his horn
To geld a cat, but cry'd Reform:
The oyſter-women lock'd their fiſh up,
And trudg'd away to cry No Biſhop;
The mouſe-trap men laid ſave-alls by,
And 'gainſt ev'l counſellors did cry;
Botchers left old clothes in the lurch,
And fell to turn and patch the church.
Some cry'd the covenant, inſtead
Of pudding-pies and ginger-bread;

other members of the Houſe of Commons, and by ſome of the clergy, particularly by Dr. Burges, who called them his ban-dogs, and ſaid he could ſet them on and take them off as he pleaſed. Wood's Athen. Oxon vol. ii. col. 236; Echard's Hiſtory of England, vol. ii. And it is no wonder that the mob without doors were ſo furious againſt them, when ſo much encouragement was given within. And upon one of theſe clamourers, who was an Alderman (and probably Pennington), it was well turned by Mr. Selden, "Mr. Speaker," ſays the Alderman, "there are ſo many clamours againſt ſuch and ſuch of the prelates, that we ſhall never be quiet till we have no more biſhops." Mr. Selden, upon this, informs the Houſe, "what grievous complaints there were for high miſdemeanors againſt ſuch and ſuch aldermen; and therefore (ſays he) by a parity of reaſon, it is my humble motion that we have no more aldermen." L'Eſtrange's reflections upon Poggius's Fable of a Prieſt and Epiphany, part i. fab. 364. See a farther account of the mobs of thoſe times, Εικων Βασιλικη, cap. iv.

v. 553, 554. *A ſtrange harmonious inclination—Of all degrees to reformation.*] Thoſe flights which ſeem moſt extravagant in our poet were really excelled by matter of fact. The Scots, in their large declaration, 1637, p. 41, begin their petition againſt the Common Prayer-Book, thus:—"We men, women, children, and ſervants, having conſidered," &c. Foulis's Hiſt. of Wicked Plots, &c. p. 91.

v. 557,

And ſome for brooms, old boots and ſhoes,
Bawl'd out to purge the Common-houſe:
Inſtead of kitchen-ſtuff, ſome cry
A goſpel-preaching miniſtry;
And ſome for old ſuits, coats, or cloak,
No ſurplices nor ſervice-book:
A ſtrange harmonious inclination
Of all degrees to reformation.
And is this all? Is this the end
To which theſe carry'ngs-on did tend?
Hath public faith, like a young heir,
For this tak'n up all ſorts of ware,

v. 557, 558. *Hath public faith, like a young heir,—For this tak'n up all ſorts of ware?*] This thought ſeems to have been borrowed from Mr. Walker, Hiſtory of Independency, 1661, part i. p. 11. "The moſt obſervable thing (ſays he) is to ſee this old Parliament, like a young prodigal, take up money upon difficult terms, and entangle all they had for a ſecurity." They took up ammunition, proviſions, and cloaths for their army, promiſing to pay for them as ſoon as they could raiſe money; and tradeſmen took their words, and truſted them with their goods, upon what they called the public faith, upon a promiſe of eight pound *per cent.* intereſt, as is mentioned by moſt of the hiſtorians of thoſe times: Vaſt quantities of plate were brought into the Parliament-treaſury to be coined into money for the payment of the ſoldiers. But the Parliament broke their public faith, and performed few of their promiſes; ſo that many of the tradeſmen that truſted them broke, and many of thoſe that brought in their plate were cheated of both their principal and intereſt. "Never was there ſuch double dealing," ſays Mr. James Howel, Philanglus, page 146, "by any public aſſembly: for when the lenders upon the public faith came to demand their money, they could not have it, unleſs they doubled their firſt ſum, together with the intereſt they received, and then they ſhould have the value in church and crown lands; but if they doubled not both intereſt and principal, they ſhould not be capable of having any lands allowed for their money. Divers (ſays he) to my knowledge have ruined themſelves thereby, and though they clamoured and ſpoke high language at the parliament-doors, and were promiſed ſatisfaction, yet could not get

And run int' ev'ry tradeſman's book,
'Till both turn bankrupts, and are broke?
Did ſaints for this bring in their plate,
And crowd as if they came too late?
For when they thought the Cauſe had need
Happy was he that could be rid on't. [on't,
Did they coin piſs-pots, bowls, and flaggons,
Int' officers of horſe and dragoons;
And into pikes and muſqueteers
Stamp beakers, cups, and porringers?
A thimble, bodkin, and a ſpoon,

a penny to this day:"—and divers interlopers were uſed to buy theſe public faith bills for half-a-crown in the pound. See a farther account of their public faith, in a tract, entitled, A Second Complaint; being an honeſt Letter to a doubtful Friend, about rifling the twentieth part of his eſtate, 1643, Hiſtory of Independency, part i. p. 3. part ii. p. 78; a ſong entitled, The Clown, Coll. of Loyal Songs, reprinted 1731, vol. ii. p. 191; Mercurius Politicus, No. 387, p. 62, 63, 64; The Speech and Confeſſion of the Covenant, at its Burning by the Executioner, 1671, p. 15; Heath's Chronicle, p. 37.

v. 561, 562. *Did ſaints for this bring in their plate,—And crowd as if they came too late.*] One of theſe pretended ſaints, who generally in his prayers pleads poverty, yet thanks God, upon this occaſion, for enabling him to ſubſcribe ſome plate to the parliament. "O my good Lord God, accept of my due thanks for all ſorts of mercies, ſpiritual and temporal, to me and mine; in ſpecial, I praiſe thee for my riches in plate, by which I am enabled to ſubſcribe fifteen pounds in plate for the uſe of the parliament, as I am called upon for to do it by commiſſioners this day." Mr. George Swathe's Prayers, p. 37.

"——without ſtay
Our callings and eſtates we flung away;
Our plate, our coin, our jewels, and our rings,
Arms, ornaments, and all our precious things,
To you we brought as bountifully in,
As if they had old ruſty horſe-ſhoes been."

Opobalſamum Anglicanum, by George Withers, Eſq. 1646, p. 3.

v. 569, 570. *A thimble, bodkin, and a ſpoon,—Did ſtart up living men*

Did ſtart up living men, as ſoon
As in the furnace they were thrown,
Juſt like the dragon's teeth, b'ng ſown.
Then was the cauſe of gold and plate,
The brethren's off'rings, conſecrate,
Like th' Hebrew calf, and down before it
The ſaints fell proſtrate to adore it:
So ſay the wicked—and will you
Make that ſarcaſmus ſcandal true,
By running after dogs and bears,
Beaſts more unclean than calves or ſteers?

men as ſoon, &c.] Mr. Thomas May, who ſtyles himſelf Secretary of the Parliament, Hiſtory of the Parliament of England, 1647, lib. ii. cap. v. p. 97, obſerves, "That the Parliament were able to raiſe forces, and arm them well, by reaſon of the great maſſes of money and plate which to that purpoſe was heaped up in Guild-hall, where not only the wealthieſt citizens and gentlemen, who were near dwellers, brought in their large bags and goblets, but the poor ſort preſented their mites alſo, inſomuch that it was a common jeer of men diſaffected to the Cauſe to call it the Thimble and Bodkin army." See Note upon Part ii. Canto ii. v. 775; The French Report; Collection of Loyal Songs, reprinted 1731, vol. i. No. 11. p. 25; A Song upon bringing in the Plate, ib. vol. i. No. 22. p. 47; Rump Rampant, vol. ii. No. 15. p. 61.

v. 572. *Juſt like the dragon's teeth, b'ing ſown.*] See the fable of Cadmus, Ovid. Metamorph. lib. iii. l. 502, &c.

v. 575. *Like th' Hebrew calf, and down before it*, &c.] The author of a book entitled, Engliſh and Scots Preſbytery, p. 320, obſerves upon this ordinance, "That the ſeditious zealots contributed as freely, as the idolatrous Iſraelites, to make a golden calf; and thoſe who did not bring in their plate, they plundered their houſes, and took it away by force; and at the ſame time commanded the people to take up arms, under the penalty of being hanged."

v. 578. *Make that ſarcaſmus*, &c.] * Abuſive or inſulting had been better; but our Knight believed the learned language more convenient to underſtand in than his own mother tongue.

v. 580. *Beaſts more unclean than calves or ſteers.*] See an account of clean and unclean beaſts, Lev. xi. Deut. xiv.

Have pow'rful preachers ply'd their tongues,
And laid themſelves out and their lungs;
Us'd all means, both direct and ſiniſter,
I' th' pow'r of goſpel-preaching miniſter?
Have they invented tones to win
The women, and make them draw in

v. 581. *Have pow'rful preachers ply'd their tongues.*] Alluding to Mr. Edmund Calamy, and others, who recommended this loan in a ſpeech at Guildhall, Oct. 6, 1643. in which, among other reaſons for a loan, he has the following ones: "If ever, gentlemen, you might uſe this ſpeech of Bernardius Ochinus (which he hinted at before), O Happy Penny, you may uſe it now; Happy Money, that will purchaſe religion, and purchaſe a reformation to my poſterity! O Happy Money, and bleſſed be God I have it to lend! and I count it the greateſt opportunity that God did ever offer to the godly of this kingdom, to give them ſome money, to lend to this cauſe: And I remember in this ordinance of Parliament, it is called Advance Money; it is called an Ordinance to Advance Money towards the maintaining the Parliament Forces; and truly it is the higheſt advance of money to make money an inſtrument to advance my religion: The Lord give you hearts to believe this. For my part, I ſpeak it in the name of myſelf, and in the names of theſe reverend miniſters, we will not only ſpeak to perſuade you to contribute, but every one of us that God hath given any eſtate to, we will all to our utmoſt power; we will not only ſay *ite*, but *venite*." See more id. ib. Mr. Caſe, a celebrated preacher of thoſe times, to encourage his auditors to a liberal contribution, upon adminiſtering the ſacrament, addreſſed them in this manner: "All ye that have contributed to the Parliament, come, and take this ſacrament to your comfort." Dugdale's Short View, p. 566.

v. 585. *Have they invented tones to win,* &c.] The author of the Dialogue between Timothy and Philatheus, pref. to vol. ii. 1710, in banter of thoſe times, ſays, "I knew a famous caſuiſt, who, whenever he undertook the converſion of any of his preciſe neighbours, moſt commonly made uſe of this following addreſs:——H a-h Friend, thou art in darkneſs, yea in thick darkneſs—The Lord—he—I ſay, he—he ſhall enlighten thee. Hearken to him, hear him, attend to him, adviſe with him; enquire for him—(raiſing his voice)—po—or ſaw—(here pull out the handkerchief) he ſhall enlighten thee, he ſhall kindle thee, he ſhall inflame thee, he ſhall conſume thee, yea even he,—Heigh-ho—, (this through the noſe); and by this well-tuned exordium, he charmed

The men, as Indians with a female
Tame elephant inveigle the male?
Have they told Prov'dence what it muſt do,
Whom to avoid, and whom to truſt to?
Diſcover'd th' enemy's deſign,
And which way beſt to countermine?

charmed all the brethren moſt melodiouſly, and rivalled all the noſes and night-caps in the neighbourhood."

v. 587, 588. *The men, as Indians with a female—Tame elephant inveigle the male.*] The manner of taking wild elephants in the kingdom of Pegu is by a tame female elephant, bred for that purpoſe; which being anointed with a peculiar ointment, the wild one follows her into an incloſed place, and ſo is taken. Purchaſe's Pilgrims, vol. v. 4th edit. p. 583. See a larger account, Philoſophical Tranſactions, No. 326. vol. xxvii. p. 66, &c.; and the manner of taming elephants in England, by Mr. Strachan, Philoſophical Tranſactions, No. 277. vol. xxiii. p. 1051.

v. 589. *Have they told Prov'dence what it muſt do.*] It was a common practice to inform God of the tranſactions of the times. "Oh my good Lord God," ſays Mr. G. Swathe, Prayers, p. 12, "I hear the King hath ſet up his ſtandard at York againſt the Parliament and city of London—Look thou upon them, take their cauſe into thine own hand; appear thou in the cauſe of thy ſaints, the cauſe in hand:—It is thy cauſe, Lord; we know that the King is miſled, deluded, and deceived by his Popiſh, Arminian, and temporiſing, rebellious, malignant, faction and party," &c. "They would," ſays Dr. Echard, Obſervations on the Anſwer to the Enquiry into the Occaſions of the Contempt of the Clergy, p. 67, "in their prayers and ſermons, tell God, that they would be willing to be at any charge and trouble for him, and to do, as it were, any kindneſs for the Lord; the Lord might now truſt them, and rely upon them, they ſhould not fail him; they ſhould not be unmindful of his buſineſs; his work ſhould not ſtand ſtill, nor his deſigns be neglected. They muſt needs ſay, that they had formerly received ſome favours from God, and have been, as it were, beholden to the Almighty, but they did not much queſtion but they ſhould find ſome opportunity of making ſome amends for the many good things, and (as I may ſo ſay) civilities, which they had received from him: indeed, as for thoſe that are weak in the faith, and are yet but babes in Chriſt, it is fit that ſuch ſhould keep at ſome diſtance from God, ſhould kneel before him, and ſtand (as I may ſo ſay) cap in hand to the Almighty: but as for thoſe

Preſcrib'd what ways it hath to work,
Or it will ne'er advance the kirk?
Told it the news o' th' laſt expreſs,
And, after good or bad ſucceſs,
Made prayers not ſo like petitions
As overtures and propoſitions
(Such as the army did preſent
To their creator, the Parliament),
In which they freely will confeſs,
They will not, cannot acquieſce,
Unleſs the work be carry'd on
In the ſame way they have begun,
By ſetting church and common-weal
All on a flame, bright as their zeal

thoſe that are ſtrong in all gifts, and grown up in all grace, and are come to a fulneſs and ripeneſs in the Lord Jeſus, it is comely enough to take a great chair, and ſit at the end of the table, and, with their cocked hats on their heads, to ſay, God, we thought it not amiſs to call upon thee this evening, and let thee know how affairs ſtand; we have been very watchful ſince we were laſt with thee, and they are in a very hopeful condition; we hope that thou wilt not forget us, for we are very thoughtful of thy concerns: we do ſomewhat long to hear from thee; and if thou pleaſeſt to give us ſuch a thing (victory) we ſhall be (as I may ſo ſay) good to thee in ſomething elſe when it lies in our way." See a remarkable Scotch prayer much to the ſame purpoſe, Scourge, by Mr. Lewis, No. 16. p. 130. edit. 1717.

v. 602. *They will not, cannot acquieſce.*] Alluding probably to their ſaucy expoſtulations with God from the pulpit. Mr. Vines, in St. Clement's Church, near Temple-Bar, uſed the following words: "O Lord, thou haſt never given us a victory this long while, for all our frequent faſting: what doſt thou mean, O Lord, to fling into a ditch, and there to leave us?" Dugdale's Short View of the Troubles, p. 570. And one Robinſon, in his prayer at Southampton, Auguſt 25, 1642, expreſſed himſelf in the following manner; "O God, O God, many are the hands that are lift

On which the ſaints were all a-gog,
And all this for a bear and dog?
The Parliament drew up petitions
To 'tſelf, and ſent them, like commiſſions,
To well-affected perſons down,
In every city and great town;
With power to levy horſe and men,
Only to bring them back again:
For this did many, many a mile,
Ride manfully in rank and file,
With papers in their hats that ſhow'd
As if they to the pillory rode.
Have all theſe courſes, theſe efforts,
Been try'd by people of all ſorts,

lift up againſt us, but there is one, God, it is thou thyſelf, O Father, who does us more miſchief than they all." See Seppen's Preacher's Guard and Guide. They ſeemed to encourage this ſaucineſs in their public ſermons. "Gather upon God," ſays Mr. R. Harris, Faſt Sermon before the Commons, May 25, 1642, p. 18, "and hold him to it as Jacob did; preſs him with his precepts, with his promiſes, with his hand, with his ſeal, with his oath, till we do δυσωπειν, as ſome Greek fathers boldly ſay; that is, if I may ſpeak it reverently enough, put the Lord out of countenance, put him, as you would ſay, to the bluſh, unleſs we be maſters of our requeſts."

v. 609. *The Parliament drew up petitions.*] When the ſeditious members of the Houſe of Commons wanted to have any thing paſs the Houſe which they feared would meet with oppoſition, they would draw up a petition to the Parliament, and ſend it to their friends in the country to get it ſigned, and brought it up to the Parliament by as many as could be prevailed upon to do it. Their way of doing it, as Lord Clarendon obſerves, Hiſtory of the Rebellion, vol. i. p. 161, "was to prepare a petition, very modeſt and dutiful for the form, and for the matter not very unreaſonable; and to communicate it at ſome public meeting, where care was taken it ſhould be received with approbation: the ſubſcription of a very few hands filled the paper itſelf where the petition was written,

Velis & remis, omnibus nervis,
And all t' advance the Cauſe's ſervice?
And ſhall all now be thrown away
In petulant inteſtine fray?
Shall we that in the cov'nant ſwore,
Each man of us to run before
Another, ſtill, in reformation,
Give dogs and bears a diſpenſation?
How will diſſenting brethren reliſh it?
What will malignants ſay? *videlicet*,
That each man ſwore to do his beſt
To damn and perjure all the reſt?
And bid the devil take the hindmoſt,
Which at this race is like to win moſt.
They'll ſay our bus'neſs, to reform

written, and therefore many more ſheets were annexed for the reception of the numbers, which gave all the credit, and procured all the countenance to the undertaking. When a multitude of hands were procured, the petition itſelf was cut off, and a new one framed, agreeable to the deſign in hand, and annexed to a long liſt of names which was ſubſcribed to the former; by this means many men found their names ſubſcribed to petitions of which they before had never heard."

v. 621. Velis et remis, omnibus nervis.] The ancients made uſe of gallies with ſails and oars, vid. Lucani Pharſal. paſſim. Such are the gallies now rowed by ſlaves at Leghorn, *&c.* in calm weather, when their ſails are of little ſervice. All that Mr. Butler means is, that they did it with all their might.

v. 630. *What will malignants ſay*, &c.] "*By malignants*," ſays the writer of a Letter, without any ſuperſcription, that the poor people may ſee the intentions of thoſe whom they have followed, printed in the year 1643, p. 6, "you intend all ſuch who believe that more obedience is to be given to the acts of former Parliaments than to the orders and votes of this."

v. 637. *For to ſubſcribe, unſight unſeen.*] See the ſolemn League and Covenant, in Lord Clarendon's Hiſt. of the Rebellion, vol. ii. p. 287,

The church and ſtate, is but a worm;
For, to ſubſcribe, unſight unſeen,
T' an unknown church diſcipline,
What is it elſe, but before-hand
T' engage, and after underſtand?
For when we ſwore to carry on
The preſent reformation,
According to the pureſt mode
Of churches beſt reform'd abroad,
What did we elſe but make a vow
To do we know not what, nor how?
For no three of us will agree
Where or what churches theſe ſhould be;
And is indeed the ſelf-ſame caſe
With theirs that ſwore *et cæteras*;

p. 287, where they promiſe to reform the church according to the beſt reformed churches, though none of them knew, neither could they agree, which churches were beſt reformed, and very few, if any, of them knew which was the true form of thoſe churches. (Dr. B.)

v. 639, 640. *What is it elſe, but before-hand—T' engage and after underſtand?*] Of this kind was the caſuiſtry of the Mayor and Jurats of Haſtings, one of the Cinque Ports, who would have had ſome of the Aſſiſtants to ſwear in general to aſſiſt them, and afterwards they ſhould know the particulars; and when they ſcrupled, they told them, "They need not to be ſo ſcrupulous, though they did not know what they ſwore unto; it was no harm, for they had taken the ſame oath themſelves to do that which they were to aſſiſt them in." Mercurius Ruſticus, No. 15, p. 163, 164.

v. 647, 648. *For no three of us will agree—Where or what churches theſe ſhould be.*] See this proved in their behaviour at the Treaty of Uxbridge, Lord Clarendon's Hiſtory of the Rebellion, vol. ii. p. 447, 448.

v 650. *With theirs that ſwore* et cæteras.] In the Convocation that ſat at the beginning of 1640, there was an oath framed, ſee canon vi. of 1640, which all the clergy were bound to take, in

Or the French league, in which men vow'd
To fight to the laſt drop of blood.
Theſe ſlanders will be thrown upon
The Cauſe and work we carry on,
If we permit men to run headlong
T' exorbitances fit for Bedlam;
Rather than goſpel-walking times,
When ſlighteſt ſins are greateſt crimes.
But we the matter ſo ſhall handle
As to remove that odious ſcandal;

which was this clauſe: "Nor will I ever give my conſent to alter the government of this church, by archbiſhops, biſhops, deans, archdeacons," &c. This was loudly clamoured at, and called ſwearing to they knew not what: and a book was publiſhed, London, 1641, entitled, The Anatomy of &c. or, The Unfolding of that dangerous Clauſe of the Sixth Canon. Our poet has plainly in this place ſhewn his impartiality; the faulty and ridiculous on one ſide, as well as the other, feel the laſh of his pen. The ſatire is fine and pungent in comparing the &c. oath with the covenant oath; neither of which were ſtrictly defenſible. His brother ſatiriſt, Cleveland, alſo could not permit ſo great an abſurdity to paſs by him unlaſhed; but does it in the perſon of a Puritan zealot, and thereby cuts doubly:

"Who ſwears &c. ſwears more oaths at once
Than Cerberus out of his triple ſconce:
Who views it well, with the ſame eye beholds
The old half ſerpent in his num'rous folds
Accurs'd ——
Oh Booker, Booker, how com'ſt thou to lack
This ſign in thy prophetic almanac?
—— I cannot half untruſs
Et cætera, it is ſo abominous.
The Trojan nag was not ſo fully lin'd;
Unrip &c. and you ſhall find
Og the great commiſſary, and, which is worſe,
The apparator upon his ſkew-bald horſe.
Then finally, my babe of grace, forbear
Et cætera, 'twill be too far to ſwear:
For 'tis, to ſpeak in a familiar ſtyle,
A Yorkſhire wea-bit, longer than a mile."

Nay,

In name of King and Parliament,
I charge ye all, no more foment
This feud, but keep the peace between
Your brethren and your countrymen;
And to thoſe places ſtraight repair
Where your reſpective dwellings are.
But to that purpoſe firſt ſurrender
The fiddler, as the prime offender,
Th' incendiary vile, that is chief
Author and engineer of miſchief;

Nay, he elſewhere couples it with the cant word *ſmectymnus* (the club divines), and ſays, "The banns of marriage were aſked between them, that the Convocation and the Commons were to be the gueſts; and the prieſt Moleſey, or Sancta Clara, were to tie the foxes tails together." Could any thing be ſaid more ſevere and ſatirical? (Mr. B.)

v. 651. *Or the French league.*] * "The Holy League in France, deſigned and made for the extirpation of the Proteſtant religion, was the original out of which the ſolemn league and covenant here was (with difference only of circumſtances) moſt faithfully tranſcribed. Nor did the ſucceſs of both differ more than the intent and purpoſe; for after the deſtruction of vaſt numbers of people of all ſorts, both ended with the murder of two kings, whom they had both ſworn to defend: and as our covenanters ſwore every man to run one before another in the way of reformation, ſo did the French, in the Holy League, to fight to the laſt drop of blood." Mr. Robert Gordon, ſee Hiſtory of the Illuſtrious Family of Gordon, vol. ii. p. 197, ſpeaking of the ſolemn league and covenant, compares it to the Holy League in France; and obſerves, "that they were as like as one egg to another; the one was nurſed by the Jeſuits, the other by the then Scots Preſbyterians, Simeon and Levi;" and he informs us, p. 199, "That Sir William Dugdale (ſhort View) has run the compariſon paragraph by paragraph; and that ſome ſigned it with their own blood inſtead of ink." See likewiſe Hiſtory of Engliſh and Scotch Preſbytery, edit. 1659, chap. x. p. 88.

v. 667, 668. *But to that purpoſe firſt ſurrender—The fiddler,* &c.] This is meant as a ridicule on the clamours of the Parliament againſt evil counſellors, and their demands to have them given up to juſtice. (Mr. W.)

v. 673.

That makes diviſion between friends,
For profane and malignant ends.
He and that engine of vile noiſe,
On which illegally he plays,
Shall *(dictum factum)* both be brought
To condign puniſhment, as they ought.
This muſt be done, and I would fain ſee
Mortal ſo ſturdy as to gain-ſay;
For then I'll take another courſe,
And ſoon reduce you all by force.
This ſaid, he clapp'd his hand on ſword,
To ſhew he meant to keep his word.

v. 673, 674, 675, 676. *He and that engine of vile noiſe,—On which illegally he plays,—Shall* (dictum factum) *both be brought—To condign puniſhment, as they ought.*] The threatening puniſhment to the fiddle was much like the threats of the pragmatical troopers to puniſh Ralph Dobbin's waggon, of which we have the following merry account, Plain Dealer, publiſhed 1734, vol. i. p. 256. "I was driving (ſays he) into a town upon the 29th of May, where my waggon was to dine: there came up in a great rage ſeven or eight of the troopers that were quartered there, and aſked what I buſhed out my horſes for? I told them to drive flies away. But they ſaid I was a Jacobite raſcal, that my horſes were guilty of high treaſon, and my waggon ought to be hanged. I anſwered, it was already drawn, and within a yard or two of being quartered: but as to being hanged, it was a compliment we had no occaſion for, and therefore deſired them to take it back again, and keep it in their own hands till they had an opportunity to make uſe of it. I had no ſooner ſpoke theſe words, but they fell upon me like thunder, ſtripped my cattle in a twinkling, and beat me black and blue with my own oak-branches."

v. 683, 684. *But Talgol, who had long ſuppreſs'd—Inflamed wrath in glowing breaſt*, &c.] It may be aſked, Why Talgol was the firſt in anſwering the Knight, when it ſeems more incumbent upon the bearward to make a defence? Probably Talgol might then be a Cavalier; for the character the poet has given him doth not infer the contrary, and his anſwer carries ſtrong indications to juſtify the conjecture. The Knight had unluckily expoſed to view the plotting

But Talgol, who had long ſuppreſs'd
Inflamed wrath in glowing breaſt,
Which now began to rage and burn as
Implacably as flame in furnace,
Thus anſwer'd him: Thou vermin wretched
As e'er in meaſled pork was hatched,
Thou tail of worſhip, that doſt grow
On rump of juſtice as of cow,
How dareſt thou, with that ſullen luggage
O' th' ſelf, old iron, and other baggage,
With which thy ſteed of bones and leather
Has broke his wind in halting hither;

plotting deſigns of his party, which gave Talgol an opportunity to vent his natural inclination to ridicule them. This confirms me in an opinion that he was then a loyaliſt, notwithſtanding what Sir R. L'Eſtrange has aſſerted to the contrary. (Mr. B.)

v. 689. *Thou tail of worſhip.*] A home reflection upon the juſtices of the peace in thoſe times; many of which, as has been obſerved, were of the loweſt rank of the people, and the beſt probably were butchers, carpenters, horſekeepers, as ſome have been within our memory; and very applicable would the words of Notch, the brewer's clerk, to the groom of the revels, Ben Jonſon's Maſque of Augurs, Works, p. 82, have been to many of the worſhipful ones of thoſe times. "Sure, by your language, you were never meant for a courtier; howſoever it hath been your ill fortune to have been taken out of the neſt young, you are ſome conſtable's egg, ſome widgeon of authority, you are ſo eaſily offended." See Miramont's treatment of his brother Briſac the juſtice, Beaum. and Fletcher's Elder Brother, act ii. ſc. 1; and as they made ſuch mean perſons juſtices of the peace, that they might more eaſily govern them, Cromwell afterwards took the ſame method in the choice of high ſheriffs, whom he appointed from yeomen, or the loweſt tradeſmen, that he could confide in, the expence of retinue and treating the judges being taken away. Heath's Chronicle, p. 401.

v. 694. *Is lam'd and tir'd in halting hither.*] Thus it ſtands in the two Iriſh editions of 1664.

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For profane and malignant ends.
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plotting deſigns of his party, which gave Talgol an opportunity to vent his natural inclination to ridicule them. This confirms me in an opinion that he was then a loyaliſt, notwithſtanding what Sir R. L'Eſtrange has aſſerted to the contrary. (Mr. B.)

v. 689. *Thou tail of worſhip.*] A home reflection upon the juſtices of the peace in thoſe times; many of which, as has been obſerved, were of the loweſt rank of the people, and the beſt probably were butchers, carpenters, horſekeepers, as ſome have been within our memory; and very applicable would the words of Notch, the brewer's clerk, to the groom of the revels, Ben Jonſon's Maſque of Augurs, Works, p. 82, have been to many of the worſhipful ones of thoſe times. "Sure, by your language, you were never meant for a courtier; howſoever it hath been your ill fortune to have been taken out of the neſt young, you are ſome conſtable's egg, ſome widgeon of authority, you are ſo eaſily offended." See Miramont's treatment of his brother Briſac the juſtice, Beaum. and Fletcher's Elder Brother, act ii. ſc. 1; and as they made ſuch mean perſons juſtices of the peace, that they might more eaſily govern them, Cromwell afterwards took the ſame method in the choice of high ſheriffs, whom he appointed from yeomen, or the loweſt tradeſmen, that he could confide in, the expence of retinue and treating the judges being taken away. Heath's Chronicle, p. 401.

v. 694. *Is lam'd and tir'd in halting hither.*] Thus it ſtands in the two Iriſh editions of 1664.

How durſt th', I ſay, adventure thus
T' oppoſe thy lumber againſt us?
Could thine impertinence find out
No work t' employ itſelf about,
Where thou, ſecure from wooden blow,
Thy buſy vanity might'ſt ſhow?
Was no diſpute a-foot between
The caterwauling bretheren?
No ſubtle queſtion rais'd among
Thoſe out-o'-their wits, and thoſe i'th' wrong?
No prize between thoſe combatants
O' th' times, the land and water ſaints,
Where thou might'ſt ſtickle, without hazard
Of outrage to thy hide and mazzard;

v. 702. *The caterwauling brethren?*] A writer of thoſe times, Umbra Comitiorum, or Cambridge Commencement in Types, p. 6. (penes me) thus ſtyles the Preſbyterians: "How did the rampant brotherhood (ſays he) play their prize, and caterwaul one another?" But Mr. Butler deſigned this probably as a ſneer upon the Aſſembly of Divines, and ſome of their curious and ſubtle debates; for which our poet has laſhed them in another work. "Mr. Selden," ſays he, Remains, 2d edit. 1727, p. 226, "viſits the Aſſembly as Perſians uſed to ſee wild aſſes fight; when the Commons have tired him with their new law, theſe brethren refreſh him with their mad goſpel; they lately were gravelled betwixt Jeruſalem and Jericho, they knew not the diſtance betwixt thoſe two places; one cried twenty miles, another ten. It was concluded ſeven, for this reaſon, that fiſh was brought from Jericho to Jeruſalem market: Mr. Selden ſmiled and ſaid, perhaps the fiſh were ſalt-fiſh, and ſo ſtopped their mouths" And as to their annotations, many of them were no better than Peter Harriſon's, who obſerved of the two tables of ſtone, that they were made of Shittim wood. Umbra Comitior. &c. p. 7.

v. 706. —*the land and water ſaints.*] The Preſbyterians and Anabaptiſts.

v. 708. ——*mazzard.*] Face.

And not for want of bus'neſs come
To us, to be thus troubleſome,
To interrupt our better ſort
Of diſputants, and ſpoil our ſport?
Was there no felony, no bawd,
Cut-purſe, nor burglary abroad?
No ſtolen pig, nor plunder'd gooſe,
To tie thee up from breaking looſe?
No ale unlicens'd, broken hedge
For which thou ſtatute might'ſt alledge,
To keep thee buſy from foul evil,
And ſhame due to thee from the devil?
Did no committee ſit, where he
Might cut out journey-work for thee?

v. 713. *Was there no felony*, &c.] Theſe properly were cognizable by him as a juſtice of the peace.

v. 717, 718. *No ale unlicens'd, broken hedge,—For which thou ſtatute might'ſt alledge.*] Ale-houſes are to be licenſed by juſtices of the peace, who have power to put them down by 5th and 6th Edward VI. cap. xxv. *&c.* ſee Jacob's Law Dictionary: and, by 43d Eliz. cap. vii. hedge breakers ſhall pay ſuch damages as a juſtice ſhall think fit; and, if not able, ſhall be committed to the conſtable, to be whipped. See Jacob's, *&c.*

v. 720. *And ſhame due to thee from the devil.*] An expreſſion uſed by Sancho Pancha; Don Quixote, vol. i. chap xi. p. 281.

v. 721. *Did no committee ſit.*] Some ſhort account has already been given of committees and their oppreſſions; to which the author of a poem, entitled, Sir John Birkenhead revived, p. 3, alludes, in the following lines:

"The plow ſtands ſtill, and trade is ſmall,
For goods, lands, towns, and cities;
Nay, I dare ſay, the devil and all
Pay tribute to committees."

And Mr. Walker obſerves, Hiſtory of Independency, part i. p. 67, That to hiſtorize them at large (namely the grievances from committees) would require a volume as big as the Book of Martyrs;

And ſet th' a taſk, with ſubornation,
To ſtitch up ſale and ſequeſtration,
To cheat with holineſs and zeal,
All parties and the common-weal?
Much better had it been for thee,
H' had kept thee where th' art us'd to be;
Or ſent th' on bus'neſs any whither,
So he had never brought thee hither.
But if th' haſt brain enough in ſkull
To keep itſelf in lodging whole,
And not provoke the rage of ſtones
And cudgels to thy hide and bones,
Tremble, and vaniſh, while thou may'ſt,
Which I'll not promiſe if thou ſtay'ſt.

and that the people were then generally of opinion, that they might as eaſily find charity in hell as juſtice in any committee; and that the King hath taken down one ſtar-chamber, and the Parliament have ſet up a hundred. Mr. Cleveland gives the following character of a country-committee man, Works, page 98. "He is one who, for his good behaviour, has paid the exciſe of his ears, ſo ſuffered piracy by the land caption of ſhip-money; next a primitive freeholder, who hates the King, becauſe he is a gentleman, tranſgreſſing the magna charta of delving Adam, (alluding to theſe two lines uſed by John Ball, to encourage the rebels in Wat Tyler's and Jack Straw's rebellion, in the reign of King Richard II.

"When Adam dolve, and Eve ſpan,
Who was then the gentleman?")

Adding to theſe a mortified bankrupt, that helps out the falſe weights with a *mene tekel*. Theſe, with a new blue-ſtockinged juſtice, lately made of a baſket-hilted yeoman, with a ſhort-handed clerk tacked to the rear of him, to carry the knapſack of his underſtanding, together with two or three equivocal Sirs, whoſe religion, like their gentility, is the extract of their arms; being therefore ſpiritual, becauſe they are earthly, not forgetting the man of the law, whoſe corruption gives the *hogan* to the ſincere junto:

At this the Knight grew high in wroth,
And lifting hands and eyes up both,
Three times he ſmote on ſtomach ſtout,
From whence at length theſe words broke out:
Was I for this entitled Sir,
And girt with truſty ſword and ſpur,
For fame and honour to wage battle,
Thus to be brav'd by foe to cattle?
Not all that pride that makes thee ſwell
As big as thou doſt blown-up veal;
Nor all thy tricks and ſlights to cheat,
And ſell thy carrion for good meat;
Not all thy magic to repair
Decay'd old age in tough lean ware,

junćto: Theſe are all the ſimples of the precious compound; a kind of Dutch hotch-potch, the hogan-mogan committee-man." See more, Cleveland, p. 94, *&c.*; Walker's Hiſtory of Independency, part i. p. 4, 5, 6.

v. 724. *To ſtitch up ſale and ſequeſtration.*] See Mr. Cleveland's character of a ſequeſtrator, Works, 1677, p. 99.

v. 725. *To cheat with holineſs and zeal.*] J. Taylor, the water poet, banters ſuch perſons, Motto, Works, 1630, p. 53.

" I want the knowledge of the thriving art,
A holy outſide, and a hollow heart."

v. 732. *To keep within its lodging.*] Edition 1674, 84, 89, 94, 1700, reſtored to the preſent reading 1704.

v. 741. *Was I for this entitled Sir.*] Hudibras ſhewed leſs patience upon this than Don Quixote did upon a like occaſion, vol. iii. chap. xxxii. p. 317, where he calmly diſtinguiſhes betwixt an affront and an injury. The Knight is irritated at the ſatirical anſwer of Talgol, and vents his rage in a manner exactly ſuited to his character; and when his paſſion was worked up to a height too great to be expreſſed in words, he immediately falls into action: But alas, at his firſt entrance into it, he meets with an unlucky diſappointment; an omen that the ſucceſs would be as indifferent as the cauſe in which he was engaged. (Mr. B.)

Make nat'ral death appear thy work,
And ſtop the gangrene in ſtale pork;
Not all the force that makes thee proud,
Becauſe by bullock ne'er withſtood?
Though arm'd with all thy cleavers, knives,
And axes, made to hew down lives;
Shall ſave or help thee to evade
The hand of Juſtice, or this blade,
Which I, her ſword-bearer, do carry,
For civil deed and military.
Nor ſhall theſe words of venom baſe,
Which thou haſt from their native place,
Thy ſtomach, pump'd to fling on me,
Go unreveng'd, though I am free.
Thou down the ſame throat ſhalt devour 'em,
Like tainted beef, and pay dear for 'em.

v. 751. *Turn death of nature to thy work*] In the two firſt editions of 1663.

v. 767, 768. *Nor ſhall it e'er be ſaid, that wight,—With gantlet blue, and baſes white*] Alluding, I ſuppoſe, to the butcher's blue frock and white apron.

v. 769. *And round blunt truncheon.*] The butcher's ſteel, upon which he whets his knife.

v. 772. — *or Grizel ſtir mood.*] Chaucer, from Petrarch, in his Clerk of Oxenford's Tale, gives an account of the remarkable trials made by Walter Marquis of Saluce, in Lower Lombardy, in Italy, upon the patience of his wife Grizel, by ſending a ruffian to take from her her daughter and ſon, two little infants, under the pretence of murdering them; in ſtripping her of her coſtly robes, and ſending her home to her poor father in a tattered condition, pretending that he had obtained a divorce from the Pope, for the ſatisfaction of his people, to marry another lady of equal rank with himſelf. To all which trials ſhe chearfully ſubmitted: upon which he took her home to his palace; and his pretended lady, and her brother, who were brought to court, proved to be her

Nor ſhall it e'er be ſaid, that wight,
With gantlet blue, and baſes white,
And round blunt truncheon by his ſide,
So great a man at arms defy'd,
With words far bitterer than wormwood,
That would in Job or Grizel ſtir mood.
Dogs with their tongues their wounds do heal,
But men with hands, as thou ſhalt feel.
This ſaid, with haſty rage he ſnatch'd
His gun-ſhot, that in holſters watch'd;
And, bending cock, he levell'd full
Againſt th' outſide of Talgol's ſkull;
Vowing that he ſhould ne'er ſtir further,
Nor henceforth cow or bullock murder.
But Pallas came, in ſhape of ruſt,
And 'twixt the ſpring and hammer thruſt

her daughter and ſon. See Chaucer's Works 1602, folio 41—47 incluſive, and the ballad of the Noble Marquis and Patient Grizel, Collection of Old Ballads, &c. printed 1723, vol. i. p. 252.

v. 781, 782, 783. *But Pallas came, in ſhape of ruſt,—And 'twixt the ſpring and hammer thruſt—Her Gorgon ſhield* ——] This and another paſſage in this Canto, are the only places where deities are introduced in this poem. As it was not intended for an epic poem, conſequently none of the heroes in it needed ſupernatural aſſiſtance; how then comes Pallas to be uſhered in here, and Mars afterwards? Probably to ridicule Homer and Virgil, whoſe heroes ſcarce perform any action, even the moſt feaſible, without the ſenſible aid of a deity; and to manifeſt that it was not the want of abilities, but choice, that made our Poet avoid ſuch ſubterfuges. He has given us a ſample of his judgment in this way of writing in the paſſage before us, which, taken in its naked meaning, is only, that the Knight's piſtol was, for want of uſe, grown ſo ruſty that it would not fire, or, in other words, that the ruſt was the cauſe of his diſappointment. (Mr. B.) See General Hiſtorical Dictionary, vol. vi. p. 296; Barclay's Argenis, lib. i. cap. ii. p. 10.

Her Gorgon ſhield, which made the cock
Stand ſtiff, as 'twere transform'd to ſtock.
Mean while fierce Talgol, gath'ring might,
With rugged truncheon, charg'd the Knight;
But he, with petronel upheav'd,
Inſtead of ſhield, the blow receiv'd.
The gun recoil'd, as well it might,
Not us'd to ſuch a kind of fight,
And ſhrunk from its great maſter's gripe,
Knock'd down and ſtunn'd with mortal ſtripe.
Then Hudibras, with furious haſte,
Drew out his ſword; yet not ſo faſt,
But Talgol firſt, with hardy thwack,
Twice bruis'd his head, and twice his back,
But when his nut-brown ſword was out,
With ſtomach huge he laid about,
Imprinting many a wound upon
His mortal foe, the truncheon.
The truſty cudgel did oppoſe
Itſelf againſt dead-doing blows,
To guard its leader from fell bane,
And then reveng'd itſelf again.
And tho' the ſword (ſome underſtood)
In force had much the odds of wood,

v. 784. *Stand ſtiff, as if 'twere turn'd t' a ſtock.*] In edition 1674, 84, 89, 94, 1700, 1704, reſtored 1710.

v. 786. — *ſmote the Knight*] In the two firſt editions of 1663.

v. 787, 788. *And he with ruſty pi ol held—To take the blow on like a ſhield.*] Thus altered, 1674, 84, 89, 94, 1700, reſtored 1704.

v. 787. *But he with petronel.*] A horſeman's gun. See Chambers, Bailey, Kerſey.

'Twas nothing ſo; both ſides were balanc'd
So equal, none knew which was valiant'ſt;
For wood, with Honour b'ing engag'd,
Is ſo implacably enrag'd
Though iron hew and mangle ſore,
Wood wounds and bruiſes honour more.
And now both Knights were out of breath,
Tir'd in the hot purſuit of death;
Whilſt all the reſt amaz'd ſtood ſtill
Expecting which ſhould take, or kill.
This Hudibras obſerv'd; and fretting,
Conqueſt ſhould be ſo long a getting,
He drew up all his forces into
One body, and that into one blow.
But Talgol wiſely avoided it
By cunning ſlight; for had it hit
The upper part of him, the blow
Had ſlit, as ſure as that below.
Mean while th' incomparable Colon,
To aid his friend began to fall on;
Him Ralph encounter'd, and ſtraight grew
A diſmal combat 'twixt them two:
Th'one arm'd with metal, th'other with wood,
This fit for bruiſe, and that for blood.

v. 797. *But when his rugged ſword was out.*] In the two firſt editions of 1663.

v. 798. *Courageouſly.*] — 1674 to 1704 inclusive.

v. 825. *But now fierce Colon 'gan draw on,—To aid the diſtreſs'd champion.*] In the two firſt editions of 1663.

v. 828. *A fierce diſpute* —] 1674 to 1704 inclusive.

v. 843,

With many a ſtiff thwack, many a bang,
Hard crab tree and old iron rang;
While none that ſaw them could divine
To which ſide conqueſt would incline;
Until Magnano, who did envy
That two ſhould with ſo many men vie,
By ſubtle ſtratagem of brain
Perform'd what force could ne'er attain;
For he, by foul hap, having found
Where thiſtles grew, on barren ground,
In haſte he drew his weapon out,
And having cropp'd them from the root,
He clapp'd them underneath the tail
Of ſteed, with pricks as ſharp as nail.
The angry beaſt did ſtraight reſent
The wrong done to his fundament,
Began to kick, and fling, and wince,

v. 843, 844. *He clapp'd them underneath the tail—Of ſteed, with pricks as ſharp as nail.*] This ſtratagem was likewiſe practiſed upon Don Quixote's Roſinante, and Sancho's Dapple, ſee vol. iv. chap. lxi. p. 617, and had like to have proved as fatal to all three as that mentioned by Ælian, made uſe of by the Crotoniates againſt the Sybarites. The latter were a voluptuous people, and careleſs of all uſeful and reputable arts, which was at length their ruin: for, having taught their horſes to dance to the pipe, the Crotoniates, their enemies, being appriſed of it, made war upon them, and brought into the field of battle ſuch a number of pipers, that when the Sybarites horſes heard them, they immediately fell a dancing, as they uſed to do at their entertainments, and by that means ſo diſordered the army, that their enemies eaſily routed them: a great many of their horſes alſo ran away with their riders, Athenæus ſays, into the enemies camp, to dance to the ſound of the pipe: (according to Monſieur Huet's Treatiſe of Romances, p. 67, the town of Sybares was abſolutely ruined by the Crotoniates 500 years before Ovid's time) vid. Plinii Nat. Hiſt. lib. viii. cap. xlii; Guidonis Pancirolli Rer. Memorab. part i. p. 224; Antiquity explained

BRITISH MUSEUM

Hogarth del. Ridley sculp.

As if h' had been beſide his ſenſe,
Striving to diſengage from thiſtle,
That gaul'd him ſorely under his tail;
Inſtead of which he threw the pack
Of Squire and baggage from his back,
And blund'ring ſtill, with ſmarting rump,
He gave the Knight's ſteed ſuch a thump
As made him reel. The Knight did ſtoop,
And ſat on further ſide aſlope.
This Talgol viewing, who had now
By flight eſcap'd the fatal blow,
He rally'd, and again fell to't:
For catching foe by nearer foot,
He lifted with ſuch might and ſtrength,
As would have hurl'd him thrice his length,
And daſh'd his brains (if any) out;

plained by Mountfaucon, vol. iii. part ii b. ii. ch. xii p. 173; Barclaii Argen. lib. i. cap. xiii. See a remarkable ſtratagem uſed by the Engliſh, by which they defeated the Scotch army, Mr. Hearne's Gloſſary to Peter Langtoft's Chronicle, p. 567.

v. 844. *With prickles ſharper than a nail.*] 1674 to 1704 incluſive.

v. 846. *And feel regret on fundament.*] In the two firſt editions of 1663.

v. 847. *Began to kick, and fling, and wince.*] This thought imitated by Mr. Cotton, Virgil-Traveſtie, book iv. p. 99.

" Even as a filly never ridden,
When by the jockie firſt beſtridden,
If naughty boys do thruſt a nettle
Under her dock, to try her mettle,
Does riſe and plunge, curvet and kick,
Enough to break the rider's neck."

See Don Quixote, vol. iii. chap. xi. p. 101, 102.

v. 855. *That ſtagger'd him*] 1674 to 1700 incluſive.

v. 863. *And daſh'd his brains (if any) out.*] See Don Quixote, vol. i. book i. chap. ii p. 12. The ſhallowneſs of Hudibras's underſtanding, from the manner in which our Poet expreſſes himſelf,

But Mars, who ſtill protects the ſtout,
In pudding-time came to his aid,
And under him the Bear convey'd;
The Bear, upon whoſe ſoft fur-gown
The Knight with all his weight fell down.
The friendly rug preſerv'd the ground,
And headlong Knight, from bruiſe or wound:
Like feather-bed betwixt a wall
And heavy brunt of cannon-ball.
As Sancho on a blanket fell,
And had no hurt, ours far'd as well
In body, though his mighty ſpirit,
B'ing heavy, did not ſo well bear it.
The Bear was in a greater fright,
Beat down, and worſted by the Knight.
He roar'd, and rag'd, and flung about,
To ſhake off bondage from his ſnout.

ſelf, was probably ſuch, to uſe Dr. Baynard's homely expreſſion, Hiſtory of Cold Baths, p. 16, "That the ſhort legs of a louſe might have waded his underſtanding, and not have been wet to the knees:" or Ben Jonſon's Explorata, or Diſcoveries, p. 97, "That one might have ſounded his wit, and found the depth of it with one's middle finger:" or he was of Abel's caſt, in the Committee, who complained, "That Colonel Careleſs came forcibly upon him, and, he feared, had bruiſed ſome intellectuals within his ſtomach."

v. 864, 865. *But Mars, who ſtill protects the ſtout,—In pudding-time came to his aid.*] I would here obſerve the judgment of the Poet. Mars is introduced to the Knight's advantage, as Pallas had been before to his diſappointment: It was reaſonable that the God of War ſhould come in to his aſſiſtance, ſince a Goddeſs had intereſted herſelf on the ſide of his enemies, agreeable to Homer and Virgil. Had the Knight directly fallen to the ground, he had been probably diſabled from future action, and conſequently the battle would too ſoon have been determined. Beſides, we may obſerve a beautiful gradation, to the honour of the hero:

His wrath inflam'd boil'd o'er, and from
His jaws of death he threw the foam;
Fury in ſtranger poſtures threw him,
And more than ever herald drew him:
He tore the earth, which he had ſav'd
From ſquelch of Knight, and ſtorm'd and rav'd,
And vex'd the more, becauſe the harms
He felt were 'gainſt the law of arms:
For men he always took to be
His friends, and dogs the enemy;
Who never ſo much hurt had done him,
As his own ſide did falling on him:
It griev'd him to the guts, that they,
For whom h' had fought ſo many a fray,
And ſerv'd with loſs of blood ſo long,
Should offer ſuch inhuman wrong;

hero: He falls upon the bear, the bear breaks looſe, and the ſpectators run; ſo that the Knight's fall is the primary cauſe of this rout, and he might juſtly, as he afterwards did, aſcribe the honour of the victory to himſelf. (Mr. B.)

v. 871, 872. *Like feather bed betwixt a wall—And heavy brunt of cannon-ball.*] Alluding probably to old books of fortification.

v. 873, 874. *As Sancho on a blanket fell,—And had no hurt —*] Alluding to Sancho's being toſſed in a blanket, at the inn which Don Quixote took for a caſtle, ſee vol. i. chap. viii. p. 161, by four Segovia clothiers, two Cordova point makers, and two Seville huckſters.

v. 884. *And more than ever herald drew him.*] It is common with the painters of ſigns to draw animals more furious than they are in nature.

v. 893. *It griev'd him to the guts,* &c.] "'Sblood," ſays Falſtaff to Prince Henry, Shakeſpeare's Henry IV. firſt part, vol iii. p. 350, "I am as melancholy as a gibbed cat, or a lugged bear.

v. 897,

Wrong of unſoldier-like condition,
For which he flung down his commiſſion,
And laid about him, till his noſe
From thrall of ring of cord broke looſe.
Soon as he felt himſelf enlarg'd,
Through thickeſt of his foes he charg'd,
And made way through the amazed crew,
Some he o'er-ran, and ſome o'erthrew,
But took none; for, by haſty flight,
He ſtrove t' eſcape purſuit of Knight,
From whom he fled with as much haſte
And dread, as he the rabble chas'd;
In haſte he fled, and ſo did they,
Each and his fear a ſev'ral way.
Crowdero only kept the field,
Not ſtirring from the place he held,

v. 897, 898. *Wrong of unſoldier-like condition,—For which he threw down his commiſſion.*] A ridicule on the petulant behaviour of the military men in the Civil Wars; it being the uſual way for thoſe of either party, at a diſtreſsful juncture, to come to the King or Parliament with ſome unreaſonable demands, which if not complied with, they would throw up their commiſſions, and go over to the oppoſite ſide, pretending, that they could not in honour ſerve any longer under ſuch unſoldier-like indignities. Theſe unhappy times afforded many inſtances of that kind; as Hurry, Middleton, Cooper, &c. (Mr. W.)

v. 906. *He ſtrove t' avoid the conquering Knight.*] In edit. 1674, 84, 89, 94, 1700, 1704, reſtored 1710, as above.

v. 909, 910. *In haſte he fled, and ſo did they,—Each and his fear a ſev'ral way.*] Mr. Gayton, in his notes upon Don Quixote, chap. vii. p. 114, makes mention of a counterfeit cripple, who was ſcared with a bear that broke looſe from his keepers, and took directly upon a paſs where the diſſembling beggar ply'd: he ſeeing the bear make up to the place, when he could not, upon his crutches, without apparent attachment, eſcape without the help of ſudden

Though beaten down and wounded ſore,
I th' fiddle, and a leg that bore
One ſide of him, not that of bone,
But much it's better, th' wooden one.
He ſpying Hudibras lie ſtrew'd
Upon the ground, like log of wood,
With fright of fall, ſuppoſed wound,
And loſs of urine, in a ſwound,
In haſte he ſnatch'd the wooden limb
That, hurt in th' ancle, lay by him,
And fitting it for ſudden fight,
Straight drew it up, t' attack the Knight;
For getting up on ſtump and huckle,
He with the foe began to buckle,
Vowing to be reveng'd for breach
Of crowd and ſkin upon the wretch,

ſudden wit, cut the ligaments of his wooden ſupporters, and having recovered the uſe of his natural legs, tho' he came thither crippled, he ran away ſtraight.

v. 917. *He ſpying Hudibras lie ſtrew'd.*]

" ——— Now had the *carle* (*clown*)
Alighted from his tiger, and his hands
Diſcharged of his bowe, and deadly quarle
To ſeize upon his foe, flat lying on the marle."
Spenſer's Fairy Queen, book ii. canto xi. ſtan. 32.

v. 920. —— *caſt in a ſwound.*] In the two firſt editions of 1663. — *And loſs of urine, in a ſwound.*] The effect of fear probably in our Knight: The like befell him upon another occaſion, ſee Dunſtable Downes, Mr. Butler's Remains, p. 99, 100; though people have been thus affected from different cauſes. Dr. Derham, in his Phyſico-Theology, book iv. chap. iii. makes mention of one perſon, upon whom the hearing of a bagpipe would have this effect; and of another, who was affected in like manner with the running of a tap.

v. 923. *And liſting it,* &c.] In the two firſt editions of 1663.

v. 924. —— *To fall on Knight.*] In the two firſt edit.

Sole author of all detriment
He and his fiddle underwent.
But Ralpho (who had now begun
T' adventure reſurrection
From heavy ſquelch, and had got up
Upon his legs, with ſprained crup),
Looking about, beheld pernicion
Approaching Knight from fell muſician,
He ſnatch'd his whinyard up, that fled
When he was falling off his ſteed
(As rats do from a falling houſe),
To hide itſelf from rage of blows;
And, wing'd with ſpeed and fury, flew
To reſcue Knight from black and blue.
Which ere he could atchieve his ſconce
The leg encounter'd twice and once:
And now 'twas rais'd to ſmite again,

v. 932. *T' adventure reſurrection.*] A ridicule on the affectation of the ſectaries, in uſing only ſcripture phraſes. (Mr. W.)

v. 935, 936. *Looking about, beheld the bard,—To charge the Knight intranc'd prepar'd.*] Thus in edit. 1674, 84, 89, 94, 1700, 1704, reſtored 1710.

v. 937. —— *whinyard.*] See Bailey's Dictionary, folio.

v. 939. *As rats do from a falling houſe.*] See Shakeſpeare's Tempeſt, Mr. Theobald's edit. 1733, p. 11.

v. 942. *To reſcue Knight from black and blue.*] See Spenſer's Fairy Queen, vol. ii. p. 336.

v. 944. *The ſkin encounter'd,* &c.] In the two firſt edit. of 1663. —*The leg encounter'd twice and once.*] A ridicule on the poetical way of expreſſing numbers. (Mr. W.) There are ſeveral inſtances in Shakeſpeare.

" *Moth.* Then I am ſure you know how much that groſs ſum of deuce-ace amounts to.

Armado.

When Ralpho thruſt himſelf between.
He took the blow upon his arm,
To ſhield the Knight from further harm;
And, joining wrath with force, beſtow'd
On th' wooden member ſuch a load,
That down it fell, and with it bore
Crowdero, whom it propp'd before.
To whom the Squire right nimbly run,
And ſetting conqu'ring foot upon
His trunk, thus ſpoke: What deſp'rate frenzy
Made thee (thou whelp of ſin) to fancy
Thyſelf, and all that coward rabble,
T' encounter us in battle able?
How durſt th', I ſay, oppoſe thy curſhip
'Gainſt arms, authority, and worſhip,
And Hudibras or me provoke,
Though all thy limbs were heart of oak,

Armado. It doth amount to one more than two:
Moth. Which the baſe vulgar call three."
Shakeſpeare's Love's Labour loſt, act i. vol. ii. p. 100.

" *Falſt.* I did not think Mr. Silence had been a man of this mettle.
Sil. Who I? I have been merry twice and once ere now."
Shakeſpeare's Henry IV. act v. vol. iii. p. 533.

" Twice and once the hedge-pig whin'd."
Macbeth, act iv. vol. v. p. 438.

v. 947. —— *on ſide and arm.*] Two editions of 1663.

v. 948. *To ſhield the Knight entranc'd from harm.*] In the two firſt editions.

v. 956. *Thou whelp of ſin.*] They frequently called the clergy of the eſtabliſhed church *dogs*. Sir Francis Seymour, in a ſpeech in Parliament 1641, p. 3, calls them *dumb dogs* that cannot ſpeak a word for God. Mr. Caſe, in a ſermon in Milk-ſtreet, 1643, calls them *dumb dogs* and *greedy dogs*; L'Eſtrange's Diſſenters Sayings, part i. § iv. p. 13: and he called prelacy *a whelp*, id. ib. p. 14, as

And th' other half of thee as good
To bear out blows as that of wood?
Could not the whipping-poſt prevail
With all its rhet'ric, nor the jail,
To keep from flaying ſcourge thy ſkin,
And ancle free from iron gin?
Which now thou ſhalt—but firſt our care
Muſt ſee how Hudibras does fare.
This ſaid, he gently rais'd the Knight,
And ſet him on his bum upright:
To rouſe him from lethargic dump,

Penry had long before called the public prayers of the church *the blind whelps of an ignorant devotion.* L'Eſtrange, ibid. p. 13.

v. 969, 970. —— *but firſt our care—Muſt ſee how Hudibras doth fare.*] Ralpho was at this time too much concerned for his maſter to hold long diſputation with the fiddler: he leaves him therefore to aſſiſt the Knight, who lay ſenſeleſs. This paſſage may be compared with a parallel one in the Iliad, b. xv. Apollo finds Hector inſenſible, lying near a ſtream; he revives him and animates him with his former vigour, but withal aſks, How he came into that diſconſolate condition? Hector anſwers. that he had almoſt been ſtunned to the ſhades by a blow from Ajax. The compariſon I would make between them is, that Hector does not return to himſelf in ſo lively a manner as Hudibras; and this is the more wonderful, becauſe Hector was aſſiſted by a deity, and Hudibras only by a ſervant.

" There Hector, ſeated by the ſtream, he ſees
His ſenſe returning with the coming breeze;
Again his pulſes beat, his ſpirits riſe,
Again his lov'd companions meet his eyes!
The fainting hero, as the viſion bright
Stood ſhining o'er him, half unſeal'd his ſight;
What bleſs'd immortal, what commanding breath,
Thus wakens Hector from the ſleep of death?
Ev'n yet, methinks, the gliding ghoſts I ſpy,
And hell's black horrors ſwim before my eye." Pope.

I doubt not but the reader will do juſtice to our Poet, by comparing his imitation; and he will at one view be able to determine which of them deſerves the preference. (Mr. B.)

v 973,

He tweak'd his noſe, with gentle thump
Knock'd on his breaſt, as if't had been
To raiſe the ſpirits lodg'd within.
They, waken'd with the noiſe, did fly,
From inward room, to window eye,
And gently op'ning lid, the caſement,
Look'd out, but yet with ſome amazement.
This gladded Ralpho much to ſee,
Who thus beſpoke the Knight: Quoth he,
Tweaking his noſe, You are, Great Sir,
A ſelf-denying conqueror;

v. 973, 974. *To rouze him from lethargic dump—He tweak'd his noſe*, &c.—] The uſefulneſs of this practice is ſet forth by Lapet, the coward, in the following manner:

" *Lap.* For the twinge by the noſe,
'Tis certainly unſightly, ſo my tables ſay;
But helps againſt the head-ach wond'rous ſtrangely.
Shamont. Is't poſſible?
Lap. Oh, your cruſh'd noſtrils ſlakes your opilation,
And makes your pent powers fluſh to wholeſome ſneezes.
Sham. I never thought there had been half that virtue
In a wrung noſe before.
Lap. Oh plenitude, Sir."

The Nice Valour, or Paſſionate Madneſs, act iii. Beaumont and Fletcher's Plays, folio ed. 1679, part ii. p. 498.

v. 978. *From inward room*, &c.] A ridicule on affected metaphors in poetry. (Mr. W.)

v. 984. *A ſelf-denying conqueror.*] Alluding to the ſelf-denying ordinance, by which all the Members of the Two Houſes were obliged to quit their civil and military employments. This ordinance was brought in by Mr Zouch Tate, in the year 1644, with a deſign of outing the Lord General, the Earl of Eſſex, who was a friend to peace; and at the ſame time of altering the conſtitution. See Whitelocke's Memorials, 2d edition, p. 118; and yet Cromwell was diſpenſed with to be General of the horſe, Whitelocke, ibid. p. 151, 152. Mr. Butler probably deſigned in this place to ſneer Sir Samuel Luke, his hero, who was likewiſe diſpenſed with for a ſmall time: " June 1645, upon the danger of Newport

As high, victorious, and great,
As e'er fought for the churches yet,
If you will give yourſelf but leave
To make out what y' already have;
That's victory. The foe, for dread
Of your nine-worthineſs, is fled,
All, ſave Crowdero, for whoſe ſake
You did th' eſpous'd Cauſe undertake:
And he lies pris'ner at your feet,
To be diſpos'd as you think meet,
Either for life, or death, or ſale,
The gallows, or perpetual jail:
For one wink of your powerful eye

Pagnel, the King drawing that way, upon the petition of the inhabitants, Sir Samuel Luke was continued Governor there for twenty days, notwithſtanding the ſelf-denying ordinance, Whitelocke, ib. p. 149. See a farther account of the ſelf-denying ordinance, Ld. Clarendon's Hiſt. of the Rebellion, vol. ii. p. 437, 466, 486. Mr. Walker obſerves, Hiſt. of Independency, part i. p. 127, that if all Members ſhould be enjoined to be ſelf-denying men, there would be few godly men left in the houſe. How ſhould the ſaints poſſeſs the good things of this world?

v. 1005. *Though diſpenſations.*] Diſpenſations, outgoings, carryings on, nothingneſs, ownings, and ſeveral other words to be met with in this poem, were the cant words of thoſe times, as has been before intimated, Part I. Canto i. v. 109. And it is obſerved by the author of A Dialogue between Timothy and Philatheus, vol. ii. p. 61, "That our anceſtors thought it proper to oppoſe their *materia* and *forma*, *ſpecies*, *intelligibiles*, *occulta qualitas*, *materia ſubtilis*, *antiperiſtaſis*, et *nec quid*, *nec quale*, *nec quantum*, to the then faſhionable gibberiſh, *ſaints*, *people of the Lord*, *the Lord's work*, *light*, *malignancy*, *Babylon*, *Popery*, *Antichriſt*, *preaching goſpel and truth*," &c.

v. 1009. *Yet as the wicked have no right*, &c.] It was a principle maintained by the rebels of thoſe days, That dominion is founded in grace, and therefore, if a man wanted grace (in their opinion), if he was not a ſaint or a godly man, he had no right to any lands,

Muſt ſentence him to live or die.
His fiddle is your proper purchaſe,
Won in the ſervice of the churches;
And by your doom muſt be allow'd
To be, or be no more, a *crowd*.
For though ſucceſs did not confer
Juſt title on the conqueror;
Though diſpenſations were not ſtrong
Concluſions, whether right or wrong;
Although out-goings did confirm,
And owning were but a mere term:
Yet as the wicked have no right
To th' creature, though uſurp'd by might,

lands, goods, or chattels; the ſaints, as the Squire ſays, had a right to all, and might take it, wherever they had power to do it. See this exemplified in the caſes of Mr. Cornelius, Mercurius Ruſticus, No. 8, p. 34, 35; Mrs. Dalton of Dalham in Suffolk, ibid. No. 13, p. 146; in the Cavalier, whoſe money was ſeized by ſome rebel officers, as his debtor, a Roundhead, was carrying it to him, with a requeſt to the Parliament, that the bond might be diſcharged in favour of the Roundhead; Impartial Examination of Mr. Neal's ſecond vol. of the Hiſtory of the Puritans, p. 376; of Sir Marmaduke Langdale, a Cavalier, who had bought an eſtate of Sir William Conſtable, a Roundhead, and paid for it 25,000l. the Parliament notwithſtanding reſtored the eſtate to Sir William, without repayment of the purchaſe-money to Sir Marmaduke, Hiſtory of Independency, part i. p. 173. And a debt of 1900l. due from Colonel William Hillyard to Colonel William Aſhburnham, was deſired, in a letter to Secretary Thurloe, to be ſequeſtered, and that an order of council might be obtained to enjoin Col. Hillyard to pay the money into ſome treaſury (for the uſe of the godly, no doubt); Thurloe's State-papers, vol. ii. p. 357. Widow Barebottle ſeems to have been of this opinion, ſee Cowley's Cutter of Coleman-ſtreet, act ii. ſcene viii. in her advice to Colonel Jolly; "Seek for incomes (ſays ſhe) Mr. Colonel—my huſband Barebottle never ſought for incomes but he had ſome bleſſing followed immediately.—He ſought for them in Bucklerſbury, and three days after a friend of his, that he owed 500l. to, was hanged for a Malignant, and the debt forgiven him by the Parliament." Mr.

The property is in the ſaint,
From whom th' injuriouſly detain 't;
Of him they hold their luxuries,
Their dogs, their horſes, whores, and dice,
Their riots, revels, maſks, delights,
Pimps, buffoons, fiddlers, paraſites;
All which the ſaints have title to,
And ought t' enjoy, if th' had their due:
What we take from them is no more
Than what was our's by right before;
For we are their true landlords ſtill,
And they our tenants but at will.
At this the Knight began to rouze,
And by degrees grow valorous.
He ſtar'd about, and ſeeing none
Of all his foes remain, but one,
He ſnatch'd his weapon that lay near him,
And from the ground began to rear him;

Walker juſtly obſerves, Hiſtory of Independency, part i. p. 95, "That this faction, like the devil, cried, All's mine:" And they took themſelves (or pretended to do ſo) to be the only elect, or choſen ones; they might drink, and whore, and revel, and do what they pleaſed, God ſaw no ſin in them, though theſe were damnable ſins in others.

"To ſum up all he would aver,
And prove a ſaint could never err,
And that let ſaints do what they will,
That ſaints were ſaints, and are ſo ſtill."

Mr. Butler's Parable of the Lion and the Fox, ſee Remains. And the Rump gave other proofs of their being of this opinion; for, if I remember right, in a pretended act, Jan. 2, 1640, they enact, "That whoſoever will promiſe truth and fidelity to them, by ſubſcribing the engagement, may deal falſely and fraudulently with all the world beſide, and break all bonds, aſſurances, and contracts, made

Vowing to make Crowdero pay
For all the reſt that ran away.
But Ralpho now, in colder blood,
His fury mildly thus withſtood:
Great Sir, quoth he, your mighty ſpirit
Is rais'd too high: this ſlave does merit
To be the hangman's buſineſs ſooner
Than from your hand to have the honour
Of his deſtruction: I that am
A nothingneſs in deed and name,
Did ſcorn to hurt his forfeit carcaſe,
Or ill intreat his fiddle or caſe:
Will you, Great Sir, that glory blot
In cold blood, which you gain'd in hot?
Will you employ your conqu'ring ſword
To break a fiddle, and your word?
For though I fought, and overcame,
And quarter gave, 'twas in your name.

made with non-engagers, concerning their eſtates, and pay their debts by pleading, in bar of all actions, that the complainant hath not taken the engagement." Nay, after this, there was a bill brought in, and committed, for ſettling the lands and tenements of perſons in (what they called) the Rebellion, upon thoſe tenants and their heirs that deſert their landlords: Mercurius Politicus, No. 582, p. 655; which principle is notably girded by Mr. Walker, Hiſtory of Independency, part iii. p. 22; and in Sir Robert Howard's Committee, or faithful Iriſhman, act ii.

v. 1045, 1046. *For tho' I fought, and overcame,—And quarter gave, 'twas in your name.*] A wipe upon the parliament, who frequently infringed articles of capitulation granted by their generals; eſpecially when they found they were too advantageous to the enemy. There is a remarkable inſtance of this kind upon the ſurrender of Pendennis caſtle, Auguſt 16, 1646. General Fairfax had granted the beſieged admirable terms: ſixteen ho-

For great commanders always own,
What's proſperous by the ſoldier done.
To ſave, where you have power to kill,
Argues your power above your will;
And that your will and power have leſs
Than both might have of ſelfiſhneſs.
This power, which now alive, with dread
He trembles at, if he were dead,
Would no more keep the ſlave in awe,
Than if you were a Knight of ſtraw;
For Death would then be his conqueror,
Not you, and free him from that terror.

nourable articles were ſent in to the brave Governor Arundel, and he underwrote, " Theſe articles are condeſcended unto by me, John Arundel of Trerife."

When the Parliament diſcovered, that, at the ſurrender, the caſtle had not ſufficient proviſions for twenty-four hours, they were for breaking into the articles (the original articles in the cuſtody of Dr. P. Williams, MS. Collections, vol. iii. No. 25), and had not performed them June 26, 1650, which occaſioned the following letter from General Fairfax to the Speaker.

" Mr. Speaker,

I would not trouble you again concerning the articles granted upon the rendition of Pendennis, but that it is conceived, that your own honour and the faith of your army is ſo much concerned in it; and do find, that the preſervation of articles granted upon valuable conſiderations gives great encouragement to your army. I have incloſed this petition, together with the officers laſt report to me on this behalf; all which I commend to your wiſdoms. Your humble ſervant,

June 26, 1650. T. Fairfax."

MS. Collection of the Rev. Dr. P. Williams, vol. viii. No. 45. Charles XII. King of Sweden, would not only have made good the articles, but have rewarded ſo brave a Governor; as he did Colonel Canitz, the defender of the fort of Dunamond, with whoſe conduct he was ſo well pleaſed, that, as he marched out of the

If danger from his life accrue,
Or honour from his death, to you,
'Twere policy and honour too,
To do as you reſolv'd to do:
But, Sir, 'twou'd wrong your valour much,
To ſay it needs or fears a crutch.
Great conquerors greater glory gain
By foes in triumph led than ſlain:
The laurels that adorn their brows
Are pull'd from living, not dead boughs,
And living foes: the greateſt fame
Of cripple ſlain can be but lame.

the fort, he ſaid to him, "You are my enemy, and yet I love you as well as my beſt friends; for you have behaved yourſelf like a brave ſoldier in the defence of this fort againſt my troops; and to ſhew you that I can eſteem and reward valour even in mine enemies, I make you a preſent of theſe five thouſand ducats." See Military Hiſtory of Charles XII. King of Sweden, by Guſtavus Alderfeld, 1740, vol. i. p. 102. There are other ſcandalous inſtances of the breach of articles in thoſe times; by Sir Edward Hungerford, upon the ſurrender of Warder-caſtle by the Lady Arundel, Mercurius Ruſticus, No. 5, p. 57, &c.; upon the ſurrender of Sudley-caſtle, 20th of January, 1642, id. ib. No. 6, p. 67, &c.; and upon the ſurrender of York, by Sir Thomas Glenham, in July 1644, Memorable Occurrences in 1644; and at Mr. Nowel's in Rutlandſhire, Mercurius Ruſticus, No. 7, p. 78.

v. 1069, 1070. ——*The greateſt fame—Of cripple ſlain can be but lame.*] There is a merry account in confirmation, of a challenge from Mr. Madaillan to the Marquis of Rivarolles, who, a few days before, had loſt a leg, unknown to Madaillan, by a cannon ball, before Puicerda. The Marquis accepted the challenge, and promiſed the next morning early to fix both the time and place: at which time he ſent a ſurgeon to Madaillan, deſired he would give him leave to cut off one of his legs; intimating by his operator, that he knew, "that he was too much a gentleman to fight him at an advantage; and as he had loſt a leg in battle, he deſired he might be put in the ſame condition, and then he would fight him at his own weapons." But the report coming to the ears

One half of him's already ſlain,
The other is not worth your pain;
Th' honour can but on one ſide light,
As worſhip did, when y' were dubb'd Knight.
Wherefore I think it better far,
To keep him priſoner of war;
And let him faſt in bonds abide,
At court of juſtice to be try'd;
Where if he appear ſo bold or crafty,
There may be danger in his ſafety;
If any member there diſlike
His face, or to his beard have pique;
Or if his death will ſave or yield
Revenge or fright, it is reveal'd;

ears of the Deputy Marſhals of France, they prohibited them fighting, and afterwards made them friends. See Count du Rochfort's Memoirs, p. 365.

v. 1078 *At court of juſtice to be try'd.*] This plainly refers to the caſe of the Lord Capel. See Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 204, 205, *&c.*

v. 1084. *Revenge or fright, it is reveal'd.*] When the Rebels had taken a priſoner, tho' they gave him quarter, and promiſed to ſave his life, yet if any of them afterwards thought it not proper that he ſhould be ſaved, it was only ſaying, it was revealed to him that ſuch a one ſhould die, and they hanged him up notwithſtanding the promiſes before made. (Dr. B.) Dr. South obſerves, Sermons, vol. ii. p. 394, of Harriſon the Regicide, a butcher by profeſſion, and preaching Colonel in the Parliament army, "That he was notable for having killed ſeveral after quarter given by others, uſing theſe words in doing it, Curſed be he who doth the work of the Lord negligently." And our hiſtories abound with inſtances of the barbarities of O. Cromwell and his officers at Drogheda, and other places in Ireland, after quarter given. See Appendix to Ld. Clarendon's Hiſt. of the Rebellion and Civil War in Ireland, 8vo. And though I cannot particularly charge Sir Samuel Luke in this reſpect, yet there is one remarkable inſtance of his malicious and revengeful temper, in the caſe of Mr. Thorne, miniſter of St. Cuthbert's,

Though he has quarter, ne'ertheleſs,
Y'have power to hang him when you pleaſe;
This has been often done by ſome
Of our great conq'rors, you know whom;
And has by moſt of us been held
Wiſe juſtice, and to ſome reveal'd.
For words and promiſes, that yoke
The conqueror, are quickly broke;
Like Samſon's cuffs, though by his own
Direction and advice put on.
For if we ſhould fight for the Cauſe
By rules of military laws,
And only do what they call juſt,
The Cauſe would quickly fall to duſt.

bert's, in Bedford, who got the better of him in the ſtar-chamber. See Mercurius Ruſticus, No. 4, p. 47. The Royaliſts were far from acting in this manner. I beg leave to inſert a remarkable inſtance or two, for the reader's ſatisfaction. Upon the ſtorming of Howley-houſe in Yorkſhire, an officer had given quarter to the Governor, contrary to the orders of the General, William Duke of Newcaſtle, General of all the northern forces; and having received a check from him for ſo doing, he reſolved then to kill him, which the general would not ſuffer, ſaying, "it was ungenerous to kill any man in cold blood." See the Life of William Duke of Newcaſtle, by his Ducheſs, 1667, p 29, 30. Nor was the behaviour of the gallant Marquis of Montroſe leſs generous, who being importuned to retaliate the barbarous murdering his friends, upon ſuch enemies as were his priſoners, he abſolutely refuſed to comply with the propoſals. See his reaſons, Monteith's Hiſt: of the Troubles of Great Britain, edit. 1739, p. 232, 233.

v. 1093, 1094. *Like Samſon's cuffs, tho' by his own—Direction and advice put on.*] See this explained, Judges xv.

v. 1095, 1096. *For if we ſhould fight for the Cauſe—By rules of military laws,* &c.] It has already been obſerved what little honour they had in this reſpect. Even the Mahometan Arabians might have ſhamed theſe worſe than Mahometans, "who were ſuch ſtrict obſervers of their parole, that if any one in the heat of battle killed one, to whom the rai, or parole, was given, he was, by the law

This we among ourſelves may ſpeak,
But to the wicked or the weak,
We muſt be cautious to declare
Perfection-truths, ſuch as theſe are.
This ſaid, the high outrageous mettle
Of Knight began to cool and ſettle.
He lik'd the Squire's advice, and ſoon
Reſolv'd to ſee the buſineſs done;
And therefore charg'd him firſt to bind
Crowdero's hands on rump behind,
And to its former place and uſe
The wooden member to reduce:
But force it take an oath before,
Ne'er to bear arms againſt him more.
Ralpho diſpatch'd with ſpeedy haſte,
And having ty'd Crowdero faſt,

law of the Arabians, puniſhed with death." Prince Cantemir's Growth of the Othman Empire, 1734, p. 166.

v. 1100, 1101, 1102. *But to the wicked or the weak,—We muſt be cautious to declare—Perfection-truths,* &c.] See note upon Part II. Canto ii. v. 260, 261.

v. 1111. —*force it take an oath.*] When the Rebels releaſed a priſoner taken in their wars, which they ſeldom did, without exchange or ranſom (except he was a ſtranger), they obliged him to ſwear not to bear arms againſt them any more; though the Rebels in the like caſe were now and then abſolved from their oaths by their wicked and hypocritical clergy. When the King had diſcharged all the common ſoldiers that were taken priſoners at Brentford (excepting ſuch as had voluntarily offered to ſerve him) upon their oaths, that they would no more bear arms againſt his Majeſty, two of their camp chaplains, Dr. Downing and Mr. Marſhall, for the better recruiting the Parliament army, publicly avowed, "That the ſoldiers taken at Brentford, and diſcharged and releaſed by the King upon their oaths, that they would never again bear arms againſt him, were not obliged by that oath, but

He gave Sir Knight the end of cord,
To lead the captive of his ſword
In triumph, whilſt the ſteeds he caught,
And them to further ſervice brought.
The Squire in ſtate rode on before,
And on his nut-brown whinyard bore
The trophy-fiddle and the caſe,
Leaning on ſhoulder like a mace.
The Knight himſelf did after ride,
Leading Crowdero by his ſide;
And tow'd him, if he lagg'd behind,
Like boat againſt the tide and wind.
Thus grave and ſolemn they march on,
Until quite thro' the town th' had gone;
At further end of which there ſtands
An ancient caſtle, that commands

by their power they abſolved them thereof: and ſo engaged again theſe miſerable wretches in a ſecond rebellion." See Lord Clarendon's Hiſtory, &c. vol. ii. p. 62; Echard, vol ii. p. 366. Theſe wicked wretches acted not much unlike Pope Hildebrand, or Gregory VII. who abſolved all from their oaths to perſons excommunicate. "Nos eos qui excommunicatis fidelitate et ſacramento conſtricti ſunt, apoſtolica autoritate juramento abſolvimus." Greg. VII. Pont. apud Grat. cauſ. xv. q. 6. Had theſe pretenders to ſanctity but conſidered in how honourable a manner the old Heathen Romans behaved on ſuch occaſions, they would have found ſufficient reaſon to have been aſhamed: for the late ingenious Mr. Addiſon informs us, Freeholder, No. 6, p. 33, "That ſeveral Romans, that had been taken priſoners by Hannibal, were releaſed by obliging themſelves by an oath to return again to his camp. Among theſe there was one, who, thinking to elude the oath, went the ſame day back to the camp, on pretence of having forgot ſomething; but this prevarication was ſo ſhocking to the Roman Senate, that they ordered him to be apprehended, and delivered up to Hannibal."

v. 1122. *Plac'd on his ſhoulder.*] Edition 1674, 84, 89, 1700. *Leaning on ſhoulder* reſtored 1704.

v. 1130.

Th' adjacent parts; in all the fabric
You ſhall not ſee one ſtone nor a brick,
But all of wood, by powerful ſpell
Of magic made impregnable;
There's neither iron-bar nor gate,
Portcullis, chain, nor bolt, nor grate,
And yet men durance there abide,
In dungeon ſcarce three inches wide;
With roof ſo low, that under it
They never ſtand, but lie or ſit;
And yet ſo foul, that whoſo is in,
Is to the middle-leg in priſon;
In circle magical confin'd,
With walls of ſubtile air and wind,
Which none are able to break thorough,
Until they're freed by head of borough.
Thither arriv'd, th' advent'rous Knight
And bold Squire from their ſteeds alight,
At th' outward wall, near which there ſtands
A baſtile, built t' impriſon hands;
By ſtrange enchantment made to fetter
The leſſer parts, and free the greater:

v. 1130. *An ancient caſtle.*] This is an enigmatical deſcription of a pair of ſtocks and whipping poſt. It is ſo pompous and ſublime, that we are ſurpriſed ſo noble a ſtructure could be raiſed from ſo ludicrous a ſubject. We perceive wit and humour in the ſtrongeſt light in every part of the deſcription; and how happily imagined is the pun in v. 1142? How ceremonious are the conquerors in diſplaying the trophies of their victory, and impriſoning the unhappy captive? What a diſmal figure does he make at the dark proſpect before him? All theſe circumſtances were neceſſary

For though the body may creep through,
The hands in grate are faſt enough.
And when a circle 'bout the wriſt
Is made by beadle exorciſt,
The body feels the ſpur and ſwitch,
As if 'twere ridden poſt by witch,
At twenty miles an hour pace,
And yet ne'er ſtirs out of the place.
On top of this there is a ſpire,
On which Sir Knight firſt bids the Squire,
The fiddle, and its ſpoils, the caſe,
In manner of a trophy place.
That done, they ope the trap-door gate,
And let Crowdero down thereat,
Crowdero making doleful face,
Like hermit poor in penſive place,
To dungeon they the wretch commit,
And the ſurvivor of his feet:
But th' other that had broke the peace,
And head of knighthood, they releaſe,
Though a delinquent falſe and forged,
Yet b'ing a ſtranger, he's enlarged;

ceſſary to be fully exhibited, that the reader might commiſerate his favourite Knight; when a change of fortune unhappily brought him into Crowdero's place. (Mr. B.)

v. 1174. *Yet being a ſtranger, he's enlarg'd.*] Alluding to the caſe probably of Sir Bernard Gaſcoign, who was condemned at Colcheſter, with Sir Charles Lucas and Sir George Liſle, and was reſpited from execution, being an Italian and a perſon of ſome intereſt in his country. Lord Clarendon's Hiſtory, vol. iii. p. 137; Echard, vol. ii. p. 606.

While his comrade, that did no hurt,
Is clapp'd up faſt in priſon for't.
So Juſtice, while ſhe winks at crimes,
Stumbles on innocence ſometimes.

v. 1177, 1178. *So Juſtice, while ſhe winks at crimes,*
Stumbles on innocence ſometimes.

This is an unqueſtionable truth, and follows very naturally upon the reflection on Crowdero's real leg ſuffering this confinement for the fault of his wooden one. The Poet afterwards produces another caſe to ſupport this aſſertion, to which the reader is referred, Part II. Canto ii. v. 407, &c. (Mr. B.) See Sham Second Part, 1663, p. 59.

HUDIBRAS.

PART I. CANTO III.

ARGUMENT.

The ſcatter'd rout return and rally,
Surround the place; the Knight does ſally,
And is made pris'ner: Then they ſeize
Th' enchanted fort by ſtorm, releaſe
Crowdero, and put the Squire in's place;
I ſhould have firſt ſaid HUDIBRAS.

PART I. CANTO III.

Ay me! what perils do environ
The man that meddles with cold iron;
What plaguy miſchiefs and miſhaps
Do dog him ſtill with after-claps!
For though Dame Fortune ſeem to ſmile,
And leer upon him for a while,
She'll after ſhew him, in the nick
Of all his glories, a dog-trick.

v. 1, 2. *Ay me! what perils do environ*
The man that meddles with cold iron.]

"Ay me; what dangers do environ
The man that meddleth with cold iron."
Dunſtable Downs, Butler's Remains, p. 98.

See Spenſer's Fairy Queen, b. i. canto viii. ſtan. 1, A Shepherd's Dirge; Guardian, No. 40.

This any man may ſing or ſay,
I' th' ditty call'd, *What if a day?*
For Hudibras, who thought h' had won
The field, as certain as a gun,
And having routed the whole troop,
With victory was cock-a-hoop,
Thinking h' had done enough to purchaſe
Thankſgiving day among the churches,

v. 9, 10. *This any man may ſing or ſay,—I' th' ditty call'd, What if a day?*] There is an old ballad in Mr. Pepys's library, in Magdalen College, in Cambridge, Old Ballads, vol. i. No. 52, entitled, A Friend's Advice, in an excellent ditty, concerning the variable changes of the world, in a pleaſant new tune; beginning with the following lines, to which Mr. Butler alludes:

" What if a day, or a month, or a year
Crowne thy delights
With a thouſand wiſht contentings?
Cannot the chaunce of a night or an hour
Croſs thy delights,
With as many ſad tormentings," &c.

v. 14. *With victory was cock-a-hoop.*] See the difference between the words *cock-a-hoop* and *cock-on-hoop*, Bailey's Dictionary; Ray's Proverbial Phraſes.

v. 16. *Thankſgiving-day among the churches.*] The rebellious Parliament were wont to order public thankſgivings in their churches for every little advantage obtained in any ſmall ſkirmiſh; and the preachers (or holders-forth, as he properly enough ſtyles them) would, in their prayers, and ſermons, very much enlarge upon the ſubject, multiply the number ſlain and taken priſoners to a very high degree, and moſt highly extol the leader for his valour and conduct. (Dr. B.)

A remarkable inſtance of this kind we meet with in the prayers of Mr. George Swathe, miniſter of Denham in Suffolk, who, notwithſtanding the King's ſucceſs againſt the Earl of Eſſex, in taking Banbury caſtle, ſee Echard's Hiſtory of England, vol. ii. p. 358, takes the liberty in his prayers, p. 40, "of praiſing God's providence for giving the Earl of Eſſex victory over the king's army, and routing him at Banbury, and getting the ſpoil." Many inſtances of this kind are to be met with in the public ſermons before the Two Houſes.

v. 20.

Wherein his mettle and brave worth
Might be explain'd by holder-forth,
And regiſter'd by Fame eternal,
In deathleſs pages of diurnal,
Found in few minutes, to his coſt,
He did but count without his hoſt;
And that a turn-ſtile is more certain,
Than, in events of war, Dame Fortune.

v. 20. —— *of diurnal.*] The newſpaper then printed every day in favour of the Rebels was called a *Diurnal*; of which is the following merry account, in Mr. Cleveland's Character of a London Diurnal, publiſhed 1644, p. 1. "A diurnal (ſays he) is a puny chronicle, ſcarce pen-feathered with the wings of time. It is a hiſtory in ſippets, the Engliſh Iliad in a nut-ſhell, the true apocryphal Parliament-book of Macabees in ſingle ſheets. It would tire a Welſh pedigree to reckon how many *aps* it is removed from an annal; for it is of that extract, only of the younger houſe, like a ſhrimp to a lobſter. The original ſinner of this kind was Dutch Gallo-Belgicus the Protoplaſt, and the modern Mercuries but Hans en kelders. The counteſs of Zealand was brought to bed of an almanac, as many children as days in the year; it may be the legiſlative lady is of that lineage: ſo ſhe ſpawns the diurnals, and they of Weſtminſter take them in adoption, by the names of Scoticus, Civicus, and Britannicus. In the frontiſpiece of the Old Beldam Diurnal, like the contents of the chapter, ſits the Houſe of Commons judging the twelve tribes of Iſrael. You may call them the kingdom's anatomy, before the weekly kalendar: for ſuch is a diurnal, the day of the month, with the weather in the commonwealth: it is taken for the pulſe of the body politic; and the empyric divines of the Aſſembly, thoſe ſpiritual Dragooners, thumb it accordingly. Indeed, it is a pretty ſynopſis, and thoſe grave Rabbies (though in point of divinity) trade in no larger authors. The country carrier, when he buys it for their Vicar, miſcalls it the *Urinal*, yet properly enough; for it caſts the water of the ſtate, ever ſince it ſtaled blood. It differs from an *aulicus* as the devil and his exorciſt; as a black witch does from a white one, whoſe buſineſs is to unravel her inchantments."

v. 22. *He did but count without his hoſt.*] A proverbial ſaying. See Don Quixote, vol. ii. p. 218.

v. 23, 24. *And that a turn-ſtile is more certain,—Than, in events of war, Dame Fortune.*] Of this opinion was Sancho Pancha,

For now the late faint-hearted rout,
O'erthrown and ſcatter'd round about,
Chac'd by the horror of their fear,
From bloody fray of Knight and Bear,
(All but the dogs, who in purſuit
Of the Knight's victory ſtood to't,
And moſt ignobly fought, to get
The honour of his blood and ſweat)
Seeing the coaſt was free and clear
O' the conquer'd and the conqueror,
Took heart again, and fac'd about,
As if they meant to ſtand it out:
For by this time the routed Bear,
Attack'd by th' enemy i' th' rear,
Finding their number grew too great
For him to make a ſafe retreat,
Like a bold chieftain fac'd about;
But wiſely doubting to hold out,
Gave way to fortune, and with haſte
Fac'd the proud foe, and fled, and fac'd;
Retiring ſtill, until he found
H' had got th' advantage of the ground;

when, by way of conſolation, ſee vol. iv. p. 729, he told his maſter, "That nothing was more common in errantry books than for knights every foot to be juſtled out of the ſaddle; that there was nothing but ups and downs in this world, and he that's caſt down to-day, may be a cock-a-hoop to-morrow."

v. 31, 32. *And moſt ignobly fought, to get—The honour of his blood and ſweat.*] An alluſion to the ridiculous complaint of the Preſbyterian commanders, againſt the Independents, when the ſelf-denying ordinance had brought in the one, to the excluſion of the other. (Mr. W.)

And then as valiantly made head,
To check the foe, and forthwith fled;
Leaving no art untry'd, nor trick
Of warrior ſtout and politic;
Until, in ſpite of hot purſuit,
He gain'd a paſs, to hold diſpute
On better terms, and ſtop the courſe
Of the proud foe. With all his force
He bravely charg'd, and for a while
Forc'd their whole body to recoil:
But ſtill their numbers ſo increas'd,
He found himſelf at length oppreſs'd,
And all evaſions ſo uncertain,
To ſave himſelf for better fortune,
That he reſolv'd, rather than yield,
To die with honour in the field,
And ſell his hide and carcaſe at
A price as high and deſperate
As e'er he could. This reſolution
He forthwith put in execution,
And bravely threw himſelf among
The enemy i' th' greateſt throng;

v. 35. *Took heart again, and fac'd about.*] *Took heart of grace,* in the two firſt editions of 1663. An expreſſion uſed by Sancho Pancha, Don Quixote, vol. i. book iii. p. 196.

v. 37. *For now the half-defeated Bear.*] Thus altered 1674, 84, 89, 94, 1700, reſtored as above 1704.

v. 63, 64. *And ſell his hide and carcaſe at—A price as high and deſperate.*] See the proverbial ſaying, of "ſelling the bear's-ſkin," Ray and Bailey.

But what could ſingle valour do
Againſt ſo numerous a foe?
Yet much he did, indeed too much
To be believ'd, where th' odds were ſuch.
But one againſt a multitude
Is more than mortal can make good:
For while one party he oppos'd,
His rear was ſuddenly inclos'd;
And no room left him for retreat,
Or fight againſt a foe ſo great.
For now the maſtiffs, charging home,
To blows and handy-gripes were come:
While manfully himſelf he bore,
And ſetting his right foot before,
He rais'd himſelf to ſhew how tall
His perſon was above them all.
This equal ſhame and envy ſtirr'd

v. 91, 92. *Enraged thus, ſome in the rear—Attack'd him ——*]

"Like daſtard curs, that having at a bay
The ſavage beaſt, emboſs'd in weary chace,
Dare not adventure on the ſtubborn prey,
Ne bite before, but rome from place to place
To get a ſnatch, when turned is his face."

Spenſer's Fairy Queen, book iii. part i. ſtan. 22, *&c.* vol. ii. p. 372. See Shakeſpeare's King Henry VI. part ii. act v. vol iv. p. 292. part iii. act ii.

v. 95. *As Widdrington in doleful dumps*, &c.] Alluding to thoſe lines in the common ballad of Chevy Chaſe.

"But Widdrington, in doleful dumps,
When's legs were off, fought on his ſtumps."

Mr. Hearne has printed the Ballad of Chevy Chaſe, or battle of Otterburn (which was fought in the twelfth year of the reign of King

In th' enemy, that one ſhould beard
So many warriors, and ſo ſtout,
As he had done, and ſtav'd it out,
Diſdaining to lay down his arms,
And yield on honourable terms.
Enraged thus, ſome in the rear
Attack'd him, and ſome every-where,
Till down he fell; yet falling fought,
And, being down, ſtill laid about;
As Widdrington, in doleful dumps,
Is ſaid to fight upon his ſtumps.
But all, alas! had been in vain,
And he inevitably ſlain,
If Trulla and Cerdon in the nick,
To reſcue him, had not been quick:
For Trulla, who was light of foot,
As ſhafts which long-field Parthians ſhoot,

King Richard II. 1388, Stow's chronicle, p. 304) from an older copy, in which are the two following lines:

" Sir Wetheryngton, my heart was woe, that euer he ſlayne ſhould be,
For when his legges were hewyne into, he knyld, and fought upon his kny."

Præfat. ad Gul. Nubrigenſ. Hiſtor. Appendix, p. 82, 87. See the Spectator's critique upon it, vol. i. No. 70, 74.

v. 102. *As ſhafts which long-field Parthians ſhoot.*] Thus it ſtands in the two firſt editions of 1663, and I believe in all the other editions to this time. Mr. Warburton is of opinion, that *long-filed* would be more proper; as the Parthians were ranged in long files, a diſpoſition proper for their manner of fighting, which was by ſudden retreats and ſudden charges. Mr. Smith of Harleſton, in Norfolk, thinks that the following alteration of the line would be an improvement,

As long-field ſhafts, which Parthians ſhoot,

(But not ſo light as to be borne
Upon the ears of ſtanding corn,
Or trip it o'er the water quicker
Than witches, when their ſtaves they liquor,
As ſome report) was got among
The foremoſt of the martial throng:
There pitying the vanquiſh'd Bear,
She call'd to Cerdon, who ſtood near,
Viewing the bloody fight; to whom,
Shall we (quoth ſhe) ſtand ſtill hum-drum,
And ſee ſtout Bruin, all alone,
By numbers baſely overthrown?
Such feats already h' has atchiev'd,
In ſtory not to be believ'd;
And 'twould to us be ſhame enough,
Not to attempt to fetch him off.

which he thinks Plutarch's deſcription of their bows and arrows, in the Life of Craſſus, makes good: That the arrows of old uſed in battle, were longer than ordinary, ſays he, I gather from Quintus Curtius, lib. ix. cap v. "Indus duorum cubitorum ſaggittam ita excuſſit," &c. and from Chevy Chaſe,

"He had a bow bent in his hand
Made of a truſty yew,
An arrow of a cloth-yard long
Unto the head he drew."

And as Trulla was tall, the ſimile has a further beauty in it: The arrow does not only expreſs her ſwiftneſs; but the mind ſees the length of the girl, in the length of the arrow as it flies. Might he not call them *long-field Parthians* from the great diſtance they ſhot and did execution with their arrows? The Scythians or wild Tartars are thus deſcribed by Ovid, Triſt. lib. iii. 53, 54, 55, 56.

"Protinus æquato ficcis Aquilonibus Iſtro
Invehitur celeri barbarus hoſtis equo:
Hoſtis equo pollens, longeque volante ſaggittâ,
Vicinam latè depopulatur humum."

v. 103,

I would (quoth he) venture a limb
To ſecond thee, and reſcue him:
But then we muſt about it ſtraight,
Or elſe our aid will come too late?
Quarter he ſcorns, he is ſo ſtout,
And therefore cannot long hold out.
This ſaid, they wav'd their weapons round
About their heads, to clear the ground;
And, joining forces, laid about,
So fiercely, that th' amazed rout
Turn'd tail again, and ſtraight begun,
As if the devil drove, to run.
Meanwhile th' approach'd the place where [Bruin
Was now engag'd to mortal ruin:
The conqu'ring foe they ſoon aſſail'd,
Firſt Trulla ſtav'd, and Cerdon tail'd,

v. 103, 104. *But not ſo light as to be borne—Upon the ears of ſtanding corn.*] A ſatirical ſtroke upon the character of Camilla, one of Virgil's heroines.

" Hos ſuper advenit Volſca de gente Camilla," *&c.*

" Laſt from the Volſcians, fair Camilla came,
And led her warlike troops, a warrior dame;
Unbred to ſpinning, in the loom unſkill'd,
She choſe the nobler Pallas of the field.
Mix'd with the firſt, the fierce virago fought,
Suſtain'd the toils of arms, the danger ſought;
Outſtripp'd the winds in ſpeed upon the plain,
Flew o'er the fields, nor hurt the bearded grain:
She ſwept the ſeas, and as ſhe ſkipp'd along,
Her flying feet unbath'd, on billows hung.
Men, boys, and women, ſtupid with ſurpriſe,
Where-e'er ſhe paſſes, fix their wond'ring eyes:
Longing they look, and gaping at the ſight,
Devour her o'er and o'er, with vaſt delight:
Her purple habit ſits with ſuch a grace
On her ſmooth ſhoulders, and ſo ſuits her face;

Until their maſtiffs loos'd their hold:
And yet, alas! do what they could,
The worſted Bear came off with ſtore
Of bloody wounds, but all before:
For as Achilles, dipp'd in pond,
Was anabaptiz'd free from wound,
Made proof againſt dead-doing ſteel
All over, but the Pagan heel:

Her head with ringlets of her hair is crown'd,
And in a golden caul the curls are bound:
She ſhakes her myrtle jav'lin, and behind
Her Lycian quiver dances in the wind." Dryden.

See Pope's Eſſay on Criticiſm, Miſcellany Poems, vol. i. 5th edit. p. 82; Dr. Brome's Poem to Mr. Pope, Miſcell. vol. i. p. 98; Dr. Trapp's Virg. vol. iii. p. 96. See the ſtory of Ladas, in Solinus, and other writers, and the deſcription of Q. Zenobia, Chaucer's Monk's Tale, Works, fol. 78. If it was not, ſays Mr. Byron, for the beauty of the verſes that ſhaded the impropriety of Camilla's character, I doubt not but Virgil would have been as much cenſured for the one as applauded for the other. Our poet has juſtly avoided ſuch monſtrous improbabilities; nor will he attribute an incredible ſwiftneſs to Trulla, though there was an abſolute call for extraordinary celerity under the preſent circumſtances; no leſs occaſion than to ſave the bear, who was to be the object of all the rabble's diverſion.

v. 134. *Firſt Trulla ſtav'd*, &c.] * *Staving* and *tailing* are terms of art uſed in the bear-garden, and ſignify there only the parting of dogs and bears; though they are uſed metaphorically in ſeveral other profeſſions, for moderating, as law, divinity, &c.

v. 137, 138. *The worſted Bear came off with ſtore—Of bloody wounds, but all before.*] Such wounds were always deemed honourable, and thoſe behind diſhonourable. Plutarch, ſee Life of Cæſar, vol. iv. p. 422, tells us, that Cæſar, in an engagement in Africa, againſt the King of Numidia, Scipio, and Afranius, took an enſign, who was running away, by the neck, and forcing him to face about, ſaid, Look, look, that way is the enemy. See an account of the bravery of Acilius, and of a common ſoldier that ſerved Cæſar in Britain, Plutarch, ibid. p. 144. Old Siward, ſee tragedy of Macbeth, act v. enquiring of his ſon's death, aſks, "If Siward had all his wounds before?

Roſſe. Ay, in the front.
Siward. Why then, God's ſoldier be he.
Had I as many ſons as I have hairs,
I would not wiſh them to a fairer death:
And ſo his knell is knoll'd."

So did our champion's arms defend
All of him, but the other end:
His head and ears, which in the martial
Encounter, loſt a leathern parcel:
For as an Auſtrian Archduke once
Had one ear (which in ducatoons
Is half the coin) in battle par'd
Cloſe to his head; ſo Bruin far'd:

The late Peter the Great, Czar of Muſcovy, made all thoſe that were wounded in the back at the battle of Hollowzin to draw cuts for their lives. See Military Hiſtory of Charles XII. King of Sweden, by M. Guſtavus Alderfeld, vol. iii. p. 30, 31.

v. 142. *All over, but the Pagan heel.*] Alluding to the fable of Achilles's being dipped by his mother Thetis in the river Styx, to make him invulnerable; only that part of his foot which ſhe held him by eſcaped. After he had ſlain Hector before the walls of Troy, he was at laſt ſlain by Paris, being ſhot by him with an arrow in his heel. See the romantic account of Roldon, one of the twelve peers of France, who was invulnerable every where but in the ſole of the left foot. Don Quixote, part ii. vol. iii. chap. xxxii. p. 326. The famous Guſtavus Adolphus, King of Sweden, had a piece of the ſole of his boot, near the great toe of his right foot, carried away by a ſhot. Swediſh Intelligencer, part iii. 1663, p. 49.

v. 147, 148, 149, 150. *For as an Auſtrian Archduke once—Had one ear (which in ducatoons—Is half the coin) in battle par'd—Cloſe to his head; ſo Bruin far'd.*] The ſtory alluded to is of Albert, Archduke of Auſtria, brother to the Emperor Rodolph II. who was defeated by Prince Maurice of Naſſau, in the year 1598. Vid. Hoffmanni Lexic. edit. 1677. He, endeavouring to encourage his ſoldiers in battle, pulled off his murrion, or head-piece, upon which he received a wound by the point of a ſpear. "Dux Albertus, dum ſpes ſuperfuit, totam per aciem obequitans, ferebatur cum Dieſtanis, et in hoſtem proceſſerat intecto vultu, quo notius exemplum foret; atque ita factum, ut haſtæ cuſpide a Germano milite auris perſtringeretur." Hugonis Grotii Hiſtoriar. de Reb. Belgic. lib. ix. p. 568. edit. Amſtelodami, 12mo, 1658; Thuani Hiſt. lib. cxxvii. tom. v. edit. 1630, p. 906. To this Cleveland probably alludes, in his Hue and Cry after Sir John Preſbyter.

"What mean thoſe elders elſe, thoſe church dragoons,
Made up of ears and ruffs, like ducatoons?"

Mr.

But tugg'd and pull'd on t'other ſide,
Like ſcriv'ner newly crucify'd;
Or like the late corrected leathern
Ears of the circumciſed brethren.
But gentle Trulla, into th' ring
He wore in's noſe, convey'd a ſtring,
With which ſhe march'd before, and led
The warrior to a graſſy bed,
As authors write, in a cool ſhade
Which eglantine and roſes made,
Cloſe by a ſoftly murm'ring ſtream
Where lovers us'd to loll and dream.
There leaving him to his repoſe,

Mr. Smith of Harleſton informs me, that he has ſeen, in the tables of coins, two thirds and one-third part of the double ducat of Albertus of Auſtria.

Ibid. ——*ſo Bruin far'd.*] A bear ſo call'd by Mr. Gayton, in his notes upon Don Quixote, book iv. chap. v. p. 196. ſo called probably from the French word *bruire*, to roar.

v. 152. *Like ſcriv'ner newly crucify'd.*] For forgery; for which the ſcriveners are bantered by Ben Jonſon, Maſque of Owles, Works, vol. i. p. 128.

" A crop-ear'd ſcrivener this,
Who when he heard but the whiſ-
per of monies to come down,
Fright got him out of town,
With all his bills and bonds
Of other men's in his hands;
It was not he that broke
Two i' th' hundred ſpoke;
Nor car'd he for the curſe,
He could not hear much worſe,
He had his ears in his purſe."

The puniſhment of forgery among the Egyptians was death. Vid. Diodori Siculi Rer. Antiquar. lib. ii. cap. iii. Happy had it been for ſome of theſe gentlemen had they been in the ſame way of thinking with the carman (mentioned by Pinkethman and Joe Miller,

ſee

Secured from purſuit of foes,
And wanting nothing but a ſong,
And a well-tun'd theorbo hung
Upon a bough, to eaſe the pain
His tugg'd ears ſuffer'd, with a ſtrain,
They both drew up, to march in queſt
Of his great leader, and the reſt.
For Orſin (who was more renown'd
For ſtout maintaining of his ground
In ſtanding fight, than for purſuit
As being not ſo quick of foot)
Was not long able to keep pace
With others that purſu'd the chace;

ſee their books of jeſts), who had much ado to paſs with a load of cheeſe at Temple-bar, where a ſtop was occaſioned by a man's ſtanding in the pillory: He, riding up cloſe, aſked what it was that was written over the perſon's head? They told him it was a paper to ſignify his crime, that he ſtood for forgery. Ay, ſays he, What is forgery? They anſwered him, that it was counterfeiting another's hand with an intent to cheat people. To which the carman replied, looking at the offender; "Ah, pox! this comes of your writing and reading, you ſilly dog!"

v. 153, 154. ——— *leathern—Ears of the circumciſed brethren.*] Mr. Pryn, Dr. Baſtwick, and Mr. Burton, who had their ears cut off for ſeveral ſeditious libels. Pryn, the firſt time his ears were cut off, had them ſtitched on again, and they grew; ſee Earl of Stafford's Letters, 1739, vol. i. p. 266; and Dr. Baſtwick's wife had his put in a clean handkerchief, probably for the ſame purpoſe, id. ib. vol. ii. p. 85.

"When your Smectymnus ſurplice wears,
Or tippet on his ſhoulder bears,
Rags of the whore;
When Burton, Pryn, and Baſtwick dares,
With your good leave but ſhew their ears,
They'll aſk no more."

Collection of Loyal Songs, reprinted 1731, No. 9. vol. i. p. 21.

v. 184.

But tugg'd and pull'd on t'other ſide,
Like ſcriv'ner newly crucify'd;
Or like the late corrected leathern
Ears of the circumciſed brethren.
But gentle Trulla, into th' ring
He wore in's noſe, convey'd a ſtring,
With which ſhe march'd before, and led
The warrior to a graſſy bed,
As authors write, in a cool ſhade
Which eglantine and roſes made,
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With your good leave but ſhew their ears,
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But found himſelf left far behind,
Both out of heart and out of wind;
Griev'd to behold his Bear purſu'd
So baſely by a multitude;
And like to fall, not by the proweſs
But numbers of his coward foes.
He rag'd, and kept as heavy a coil as
Stout Hercules for loſs of Hylas,
Forcing the vallies to repeat
The accents of his ſad regret.
He beat his breaſt, and tore his hair
For loſs of his dear crony Bear:
That Echo, from the hollow ground,

v. 184. *Stout Hercules for loſs of Hylas.*] A favourite ſervant who had the misfortune to be drowned. Vid. Virgil. Georgic. lib. iii. 6. Eclog. vi. 43; Ovid. de Arte Amandi, lib. ii. 109, 110; Juv. ſat. i. 164; Theocrit. in Hyl. Hygini, fab. xiv. 271; Spenſer's Fairy Queen, vol. ii. b. iii. canto xii. ſtan. 7. p. 533.

v. 189, 190. ——— *Echo, from the hollow ground,—His doleful wailings did reſound.*] See General Hiſtor. Dictionary, vol. vi. p. 296. This paſſage is beautiful, not only as it is a moving lamentation, and evidences our Poet to be maſter of the pathetic, as well as the ſublime ſtyle, but alſo as it comprehends a fine ſatire upon that falſe kind of wit of making an Echo talk ſenſibly, and give rational anſwers. Ovid and Eraſmus are noted for this way of writing, and Mr. Addiſon blames them, and all others who admit it into their compoſitions, Spectator, No. 50, or 51. I will, notwithſtanding, venture to produce two examples of this kind of wit, which probably may be exempted from this kind of cenſure: the one ſerious, by an Engliſh poet, the other comical, by a Scotch one.

" Hark! a glad voice the lonely deſart cheers,
Prepare the way, a God, a God appears;
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching deity." Pope.

" He ſang ſae loud, round rocks the Echoes flew:
'Tis true, he ſaid; they a' return'd, 'Tis true."
Ramſay. (Mr. B.)

Vid.

His doleful wailings did reſound
More wiſtfully, by many times,
Than in ſmall poets ſplay-foot rhimes,
That make her, in their ruthful ſtories,
To anſwer to interr'gatories,
And moſt unconſcionably depoſe
To things of which ſhe nothing knows;
And when ſhe has ſaid all ſhe can ſay,
'Tis wreſted to the lover's fancy.
Quoth he, O whither, wicked Bruin,
Art thou fled to my—Echo, Ruin?
I thought th' hadſt ſcorn'd to budge a ſtep,
For fear. (Quoth Echo) Marry guep.

Vid. Ovid. Metamorph. lib. iii. 358, with Mr. George Sandys's tranſlation, who gives an account of ſome remarkable echoes. Wolfii Lection. Memorab. part ii. p. 1012; Chartarii Imagin. Deorum, &c. p. 92, 93; Notes upon Creech's Lucretius, 4th book, edit. 1714, vol. i. p. 355, 356, 357; Dr. Plot's Staffordſhire, p. 28; Morton's Northamptonſhire, p. 357; Miſſon's new Voyage into Italy, vol. ii. p. 172; Mr. Wright's Obſervations made in Travelling, Lond. 1730, vol. ii. p. 473.

v. 192. *Than in ſmall poets ſplay-foot rhimes.*] He ſeems in this place to ſneer at Sir Philip Sidney, who, in his Arcadia, p. 230, 231, has a long poem between the ſpeaker and Echo. Why he calls the verſes *ſplay-foot* may be ſeen from the following example, taken from the poem.

" Fair rocks, goodly rivers, ſweet woods, when ſhall I ſee peace?—Peace, peace!——What barrs me my tongue? who is it that comes me ſo nigh?—I——Oh!—I do know what gueſt I have met; it is Echo—'tis Echo. ——

" Well met, Echo, approach, then tell me thy will too—I will too." Euripides, in his Andromeda, a tragedy now loſt, had a fooliſh ſcene of the ſame kind, which Ariſtophanes makes ſport with in his Feaſt of Ceres. (Mr. W.)

v. 198. *'Tis wreſted to the lover's fancy.*] Vid. Ovid. Metamorph. lib. iii. 378, &c. with Mr. Sandys's tranſlation.

v. 202. *Quoth Echo, Marry guep.*] " Is any man offended? Marry guep." John Taylor's Motto, Works, p. 44. See Don Quixote,

Am not I here to take thy part;
Then what has quail'd thy ſtubborn heart?
Have theſe bones rattled, and this head
So often in thy quarrel bled?
Nor did I ever wince or grudge it,
For thy dear ſake. (Quoth ſhe) Mum-budget.
Think'ſt thou 'twill not be laid i' th' diſh
Thou turn'dſt thy back? Quoth Echo, Piſh.
To run from thoſe th' hadſt overcome
Thus cowardly? Quoth Echo, Mum.
But what a vengeance makes thee fly
From me too, as thine enemy?
Or if thou haſt no thought of me,
Nor what I have endur'd for thee,
Yet ſhame and honour might prevail
To keep thee thus from turning tail:
For who would grutch to ſpend his blood in
His Honour's cauſe? Quoth ſhe, A puddin.
This ſaid, his grief to anger turn'd,
Which in his manly ſtomach burn'd;
Thirſt of revenge, and wrath, in place

Quixote, 2d part, vol. iii. chap. xxix. p. 292; Ben Jonſon's Bartholomew Fair, act i. ſcene v.

v. 208. *Quoth ſhe, Mum-budget.*] An alluſion to Shakeſpeare's Merry Wives of Windſor, act v. vol. i. p. 298, 299. *Simple.* "I have ſpoke with her, and we have a nay word how to know one another I come to her, and while I cry Mum, ſhe cries Budget."

v. 255, 256. *For my part, it ſhall ne'er be ſaid—I for the waſhing gave my head.*] This phraſe uſed by Beaumont and Fletcher, Cupid's Revenge, act iv. where the citizens are talking that Leucippus was to be put to death.

1ſt Cit.

Of ſorrow, now began to blaze.
He vow'd the authors of his woe
Should equal vengeance undergo;
And with their bones and fleſh pay dear
For what he ſuffer'd, and his Bear.
This b'ing reſolv'd, with equal ſpeed
And rage he haſted to proceed
To action ſtraight, and giving o'er
To ſearch for Bruin any more,
He went in queſt of Hudibras,
To find him out where-e'er he was;
And, if he were above ground, vow'd
He'd ferret him, lurk where he would.
But ſcarce had he a furlong on
This reſolute adventure gone,
When he encounter'd with that crew
Whom Hudibras did late ſubdue.
Honour, revenge, contempt, and ſhame
Did equally their breaſts inflame.
'Mong theſe the fierce Magnano was,
And Talgol, foe to Hudibras,

" 1*ſt Cit.* It holds, he dies this morning.
2*d Cit.* Then happy man be his fortune.
1*ſt Cit.* And ſo am I and forty more good fellows that will not give their heads for the waſhing, I take it." It is imitated by the writer of the ſecond part, that was ſpurious, 1663, p. 14.

" On Agnes' eve they'd ſtrictly faſt,
And dream of thoſe that kiſs'd them laſt,
Or on Saint Quintin's watch all night,
With ſmock hung up for lover's ſight;
Some of the laundry were (no flaſhing)
That would not give their heads for waſhing."

Cerdon and Colon, warriors ſtout,
And reſolute as ever fought;
Whom furious Orſin thus beſpoke:
Shall we (quoth he) thus baſely brook
The vile affront that paultry aſs,
And feeble ſcoundrel, Hudibras,
With that more paultry ragamuffin,
Ralpho, with vapouring, and huffing,
Have put upon us, like tame cattle,
As if th' had routed us in battle?
For my part, it ſhall ne'er be ſaid,
I for the waſhing gave my head;
Nor did I turn my back for fear
O' th' raſcals, but loſs of my Bear,
Which now I'm like to undergo;
For whether theſe fell wounds, or no,
He has receiv'd in fight, are mortal,
Is more than all my ſkill can foretel;
Nor do I know what is become
Of him more than the Pope of Rome.

v. 258. *Of them, but loſing of my Bear.*] 1674, and all editions to 1704 excluſive.

v. 267. —— *In hugger-mugger lurk.*] See Skinner and Bailey.

v. 270. *To pull the devil by the beard.*] A common ſaying in England. The being pulled by the beard in Spain is deemed as diſhonourable as being kicked on the ſeat of honour in England. See Don Quixote, vol. ii. chap. ii. p. 32.

Don Sebaſtian de Cobarruvias, in his Treaſury of the Italian Tongue, obſerves, That no man can do the Spaniards a greater diſgrace than by pulling them by the beard; and in proof gives the following romantic account. "A noble gentleman of that nation dying (his name Cid Rai Dios), a Jew, who hated him much

But if I can but find them out
That caus'd it (as I ſhall no doubt,
Where-e'er th' in hugger-mugger lurk)
I'll make them rue their handy-work,
And wiſh that they had rather dar'd,
To pull the devil by the beard.
Quoth Cerdon, Noble Orſin, th' haſt
Great reaſon to do as thou ſay'ſt,
And ſo has ev'ry body here,
As well as thou haſt, or thy Bear:
Others may do as they ſee good,
But if this twig be made of wood
That will hold tack, I'll make the fur
Fly 'bout the ears of that old cur,
And t' other mongrel vermin, Ralph,
That brav'd us all in his behalf.
Thy Bear is ſafe, and out of peril,
Though lugg'd indeed, and wounded very ill;
Myſelf and Trulla made a ſhift
To help him out at a dead lift;

much in his life-time, ſtole privately into the room where his body was newly laid out, and thinking to do what he never durſt while he was living, ſtooped down to pluck him by the beard; at which the body ſtarted up, and drawing his ſword, which lay by him, half way out, put the Jew into ſuch a fright, that he ran out of the room as if a thouſand devils had been behind him. This done, the body lay down as before unto reſt, and the Jew after that turned Chriſtian." See Heywood's Hierarchy of Angels, b. vii. p. 480. It was Sancho Pancha's expreſſion, "They had as good take a lion by the beard." Don Quixote, vol. iii. chap. xxxii. See the Legend of the giant Rytho, upon the mountain Aravius, who made himſelf a garment of the beards of thoſe kings that he had ſlain; and was himſelf ſlain by King Arthur. Geoffrey of Monmouth's Britiſh Hiſtory, by Thompſon, p. 324.

And having brought him bravely off,
Have left him where he's ſafe enough:
There let him reſt; for if we ſtay,
The ſlaves may hap to get away.
This ſaid, they all engag'd to join
Their forces in the ſame deſign;
And forthwith put themſelves in ſearch
Of Hudibras, upon their march.
Where leave we them a while to tell
What the victorious Knight befell:
For ſuch, Crowdero being faſt
In dungeon ſhut, we left him laſt.
Triumphant laurels ſeem'd to grow
No where ſo green as on his brow;
Laden with which, as well as tir'd
With conquering toil, he now retir'd

v. 309, 310, 311. —— *H' had got a hurt—O' th' inſide, of a deadlier ſort,—By Cupid made* ——] See a deſcription of Cupid, Chaucer's Romaunt of the Roſe, Works, 1602, folio 113, 116, 117; Cotton's Virgil-Traveſtie, b. i. p. 54; Tatler, No. 85, Don Alonſo's epitaph. See Pharamond, a romance, 1662, p. 9.

v. 311, 312. —— *who took his ſtand—Upon a widow's jointure land.*] See Spectator, No. 312. Cupid aimed well for the Knight's circumſtances; for, in Walker's Hiſtory of Independency, part i. p. 170, it is obſerved, that the Knight's father, Sir Oliver Luke, was decayed in his eſtate, and ſo was made Colonel of Horſe; but we are ſtill ignorant how much his hopeful ſon (the hero of this poem) advanced it, by his beneficial places of Colonel, Committee-man, Juſtice, Scout-maſter, and Governor of Newport-Pagnel. He ſighs for his widow's jointure, which was two hundred pounds a year: but very unluckily he met with fatal obſtacles in the courſe of his amours; for ſhe was a mere coquet, and, what was worſe for one of the Knight's principles, a Royaliſt. See Part II. Canto ii. v. 251. It muſt be a miſtake in Sir Roger L'Eſtrange to ſay ſhe was the widow of one Wilmot, an Independent; for Mr. Butler, who certainly knew her, obſerves, that her name was Tomſon,

Unto a neighbouring caſtle by,
To reſt his body, and apply
Fit med'cines to each glorious bruiſe
He got in fight, reds, blacks, and blues,
To mollify th' uneaſy pang
Of every honourable bang,
Which b'ing by ſkilful midwife dreſs'd,
He laid him down to take his reſt.
But all in vain. H' had got a hurt
O' th' inſide of a deadlier ſort,
By Cupid made, who took his ſtand
Upon a widow's jointure land,
(For he, in all his am'rous battles,
No 'dvantage finds like goods and chattels)
Drew home his bow, and, aiming right,
Let fly an arrow at the Knight;

ſon, and thus humorouſly expatiates upon our Knight's unſucceſsful amour:

" Ill has he read, that never heard
How he with Widow Tomſon far'd;
And what hard conflict was between
Our Knight and that inſulting quean:
Sure captive Knight ne'er took more pains
For rhimes for his melodious ſtrains;
Nor beat his brains, nor made more faces
To get into a jilt's good graces,
Then did Sir Hudibras to get
Into this ſubtle gipſey's net." *&c.*

Hudibras's Elegy. Remains, edit. 1727, p. 311.

All which is agreeable to her behaviour in this poem: and it is further hinted in the Elegy, that ſhe was of a looſe and common character, and yet continued inexorable to the Knight, and, in ſhort, was the cauſe of his death. (Mr. B.) See the Spectator's character of a demurrer, No. 89.

The ſhaft againſt a rib did glance,
And gall him in the purtenance;
But time had ſomewhat 'ſwag'd his pain,
After he found his ſuit in vain:
For that proud dame, for whom his ſoul
Was burnt in's belly like a coal,
(That belly that ſo oft did ake,
And ſuffer griping for her ſake,
Till purging comfits, and ants eggs,
Had almoſt brought him off his legs)
Us'd him ſo like a baſe raſcallion,
That old Pyg—(what d'y'call him)—malion,
That cut his miſtreſs out of ſtone,
Had not ſo hard a hearted one.

v. 315, 316. *Drew home his bow.*] In the two firſt editions of 1663, this and the following line ſtand thus:

As how he did, and aiming right,
An arrow he let fly at Knight.

v. 325, 326, — *and ants eggs,—Had almoſt brought him off his legs.*] Vid. Sexti Philoſoph. Pyrrh. Hypotyp. lib. i. p. 12; Encomium Formicarum, Mouſeti Inſector. Theatr. lib. ii. cap. xvi. p. 245, 246, "Verum equidem miror formicarum hâc in parte potentiam, quum 4 tantum in potu ſumptas, omnem Veneris, ac coeundi potentiam auferre tradat Brunfelſius—Oleum ex formicis alatis factum, Venerem ſtimulat ac auget." Weeckerus, vid. Mouſeti Inſector. Theatr. lib. i. cap. xxviii. p. 173. See Scot's Deſc. of Witchcraft, b. vi. chap. vii. p. 124, "Ova formicarum ventoſitatem et tumultum in ventre generant." Mallei Maleficar. Joannis Nider. Francofurti, 1588, cap. x. p. 778. id. ib. p. 410. Publ. Libr. Cambridge, K. 16, 25.

v. 328, 329. *That old Pyg—(what d' y' call him)—malion,—That cut his miſtreſs out of ſtone*] Pygmalion, the ſon of Cilex (according to the Heathen mythology), fell in love with an ivory ſtatue, which Venus turning into a young woman, he begot of her Paphus. Ovid. Metamorph lib. x. l. 247.

"The * Cyprian prince, with joy-expreſſing words, * *Pygmalion.*
To pleaſure-giving Venus thanks affords.
His lips to hers he joins, which ſeem to melt
The virgin bluſhing, now his kiſſes felt,

And

She had a thouſand jadiſh tricks,
Worſe than a mule that flings and kicks;
'Mong which one croſs-grain'd freak ſhe had,
As inſolent as ſtrange and mad,
She could love none but only ſuch
As ſcorn'd and hated her as much.
'Twas a ſtrange riddle of a lady,
Not love, if any lov'd her—Hey-day!
So cowards never uſe their might,
But againſt ſuch as will not fight;
So ſome diſeaſes have been found
Only to ſeize upon the ſound:
He that gets her by heart muſt ſay her
The back way, like a witch's prayer.

And fearfully erecting her fair eyes,
Together with the light, her lover ſpies.
Venus the marriage bleſs'd, which ſhe had made,
And when nine † creſcents had at full diſplay'd † *increaſing moons*
Their joining horns, replete with borrow'd flame,
She Paphus bore, who gave that iſle a name." Sandys.

Vid. Plinii Nat. Hiſt.; Annotations on Sir Tho. Browne's Religio Medici, part ii. p. 211. Virgil, Æneid. i. 368, refers to another Pygmalion, King of Tyre, and brother to Dido. See a letter of Philopinax (who had fallen deſperately in love with a picture of his own drawing) to Chromation, Spectator, No. 238.

v. 338. —— *Hey-day!*] *Ha-day!* in all editions till 1704, then altered to *Hey-day!*

v. 339, 340. *So cowards never uſe their might,—But againſt ſuch as will not fight.*] Alluding probably to the combat between the two cowards Dametas and Clineas, ſee the Counteſs of Pembroke's Arcadia, by Sir Philip Sidney, lib. iii. p. 276, 277, edition 1674, who proteſted to fight like Hectors, and gave out as terrible bravadoes againſt each other as the ſtouteſt champions in the world, each confiding in the cowardice of his adverſary.

v. 343, 344. *He that gets her by heart muſt ſay her—The back way, like a witch's prayer.*] The Spectator, No. 61, ſpeaking of an epi-

Mean while the Knight had no ſmall taſk
To compaſs what he durſt not aſk:
He loves, but dares not make the motion;
Her ignorance is his devotion:
Like caitiff vile, that for miſdeed
Rides with his face to rump of ſteed;
Or rowing ſcull, he's fain to love,
Look one way, and another move;
Or like a tumbler, that does play
His game, and look another way,
Until he ſeize upon the coney;
Juſt ſo does he by matrimony.
But all in vain; her ſubtle ſnout
Did quickly wind his meaning out,
Which ſhe return'd with too much ſcorn,
To be by man of honour borne;
Yet much he bore, until the diſtreſs
He ſuffer'd from his ſpiteful miſtreſs
Did ſtir his ſtomach, and the pain
He had endur'd from her diſdain,

gram called the *Witch's Prayer*, ſays, "it fell into verſe when it was read, either backwards or forwards, excepting only that it curſed one way and bleſſed another." See Spectator, No. 110, 117, upon witchcraft.

v. 348. *Her ignorance is his devotion.*] Alluding to the Popiſh doctrine, that ignorance is the mother of devotion.

v. 349, 350. *Like caitiff vile, that for miſdeed—Rides with his face to rump of ſteed.*] Alluding, it may be, to the puniſhment of Robert Ward, Thomas Watſon, Simon Graunt, George Jellis, and William Sawyer, members of the army, who, upon the 6th of March, 1648, in the New Palace-yard, Weſtminſter, were forced to ride with their faces towards their horſes tails, had their ſwords broken

Turn'd to regret, ſo reſolute,
That he reſolv'd to wave his ſuit,
And either to renounce her quite,
Or for a while play leaſt in ſight.
This reſolution b'ing put on,
He kept ſome months, and more had done;
But being brought ſo nigh by Fate,
The victory he atchiev'd ſo late
Did ſet his thoughts agog, and ope
A door to diſcontinu'd hope,
That ſeem'd to promiſe he might win
His dame too now his hand was in;
And that his valour, and the honour
H' had newly gain'd, might work upon her:
Theſe reaſons made his mouth to water
With am'rous longings to be at her.
Quoth he, unto himſelf, who knows
But this brave conqueſt o'er my foes
May reach her heart, and make that ſtoop,
As I but now have forc'd the troop?

broken over their heads, and were caſhiered, for petitioning the Rump for relief of the oppreſſed common-wealth. See a tract entitled, The Hunting of the Foxes from Newmarket and Triplo Heaths, to Whitehall, by five ſmall Beagles lately of the Army, printed in a Corner of Freedom, right oppoſite the Council of War, Anno Domini 1649, *penes me*, and in the Public Library at Cambridge, 19. 7. 23. Or to the cuſtom of Spain, where condemned criminals are carried to the place of execution upon an aſs, with their faces to the tail. Lady's Travels into Spain, b. iii. p. 219, 5th edition; Baker's Hiſtory of the Inquiſition, p. 367, 488.

v. 373, 374. —— *and ope—A door to diſcontinu'd hope.*] A canting phraſe uſed by the ſectaries, when they entered on any new miſchief. (Mr. W.)

v. 386.

If nothing can oppugn love,
And virtue invious ways can prove,
What may not be confided to do
That brings both love and virtue too?
But thou bring'ſt valour too and wit,
Two things that ſeldom fail to hit.
Valour's a mouſe-trap, wit a gin,
Which women oft are taken in.
Then, Hudibras, why ſhould'ſt thou fear
To be, that art a conqueror?
Fortune th' audacious doth *juvare*,
But lets the timidous miſcarry:
Then while the honour thou haſt got
Is ſpick and ſpan new, piping hot,
Strike her up bravely, thou hadſt beſt,

v. 386. *And virtue invious ways can prove*]
" Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ."
Horatii Carm. lib. iii. 2, 21, 22.

v. 395. *Fortune th' audacious doth* juvare.] Alluding to that paſſage in Terence's Phormio, act i. ſc. 4. " Fortes Fortuna adjuvat."

v. 398. *Is ſpick and ſpan new.*] Mr. Ray obſerves, Engliſh Proverbs, 2d edit. p. 270, that this proverbial phraſe, according to Mr. Howel, comes from *ſpica*, an ear of corn; but rather, ſays he, as I am informed from a better author, *ſpike* is a ſort of nail, and *ſpawn* the chip of a boat; ſo that it is all one as to ſay, every chip and nail is new. But I humbly am of opinion, that it rather comes from *ſpike*, which ſignifies a *nail*, and a nail in meaſure is the ſixteenth part of a yard, and *ſpan*, which is in meaſure a quarter of a yard, or nine inches; and all that is meant by it, when applied to a new ſuit of clothes, is, that it has been juſt meaſured from the piece by the nail and ſpan. See the expreſſion, Ben Jonſon's Bartholomew Fair, act iii. ſc. v.

v. 403, 404. *And as an owl that in a barn—Sees a mouſe creeping in the corn.*] This ſimile ſhould not paſs by unregarded, becauſe it is both juſt and natural. The Knight's preſent caſe is not much different from the owl's; their figures are equally ludicrous, and they ſeem to be pretty much in the ſame deſign: If the

And truſt thy fortune with the reſt.
Such thoughts as theſe the Knight did keep
More than his bangs, or fleas, from ſleep:
And as an owl that in a barn
Sees a mouſe creeping in the corn,
Sits ſtill, and ſhuts his round blue eyes
As if he ſlept, until he ſpies
The little beaſt within his reach,
Then ſtarts and ſeizes on the wretch;
So from his couch the Knight did ſtart,
To ſeize upon the widow's heart,
Crying with haſty tone, and hoarſe,
Ralpho, Diſpatch, To horſe, to horſe.
And 'twas but time: for now the rout,
We left engag'd to ſeek him out,

Knight's mouth waters at the Widow, ſo does the owl's at the mouſe; and the Knight was forming as deep a plot to ſeize the Widow's heart, as the owl to ſurpriſe the mouſe; and the Knight ſtarts up with as much briſkneſs at the Widow, as the owl does to ſecure his prey. This ſimile therefore exactly anſwers the buſineſs of one, which is to illuſtrate one thing by comparing it to another. If it be objected, that it is drawn from a low ſubject, it may be replied, that ſimiles are not always to be drawn from noble and lofty themes; for, if they were, how would thoſe ſimiles, of boys ſurrounding an aſs in Homer, Iliad xi. and of whipping a top in Virgil, Æn. vii. be defended? If ſuch are allowable in epic poetry, much more are they in burleſque. I could ſubjoin two ſimiles out of Homer ſuitable to the Knight's caſe, but it might ſeem too pedantic; and yet I cannot end this note, without obſerving a fine imitation of our Poet's ſimile, in Philips's Splendid Shilling:

" ——— ſo poets ſing
Grimalkin, to domeſtic vermin ſworn
An everlaſting foe, with watchful eye,
Lies nightly brooding o'er a chinky gap,
Protending her fell claws, to thoughtleſs mice
Sure ruin ———" (Mr. B)

v. 422.

By ſpeedy marches were advanc'd
Up to the fort where he enſconc'd;
And all the avenues had poſſeſs'd
About the place, from eaſt to weſt.
That done, a while they made a halt,
To view the ground, and where t' aſſault:
Then call'd a council, which was beſt,
By ſiege or onſlaught, to inveſt
The enemy; and 'twas agreed,
By ſtorm and onſlaught to proceed.
This b'ing reſolv'd, in comely ſort
They now drew up t' attack the fort;
When Hudibras, about to enter
Upon another-gates adventure,
To Ralpho call'd aloud to arm,
Not dreaming of approaching ſtorm.
Whether Dame Fortune, or the care
Of angel bad, or tutelar,
Did arm, or thruſt him on to danger,
To which he was an utter ſtranger;
That foreſight might, or might not blot
The glory he had newly got;
Or to his ſhame it might be ſaid,

v. 422. *Onſlaught.*] *Onſlaught*, a ſtorming, a fierce attack upon a place. Bailey.

v. 437. —— *it might be ſed.*] This ſpelling uſed in all editions to 1704 incluſive; altered to *ſaid* 1710.

v. 444. *To take the field, and ſally at.*] In edit. 1674, and the following ones to 1704 excluſive.

v. 445.

They took him napping in his bed:
To them we leave it to expound,
That deal in ſciences profound.
His courſer ſcarce he had beſtrid,
And Ralpho that on which he rid,
When ſetting ope the poſtern gate,
Which they thought beſt to ſally at,
The foe appear'd drawn up and drill'd,
Ready to charge them in the field.
This ſomewhat ſtartled the bold Knight,
Surpriz'd with th' unexpected ſight:
The bruiſes of his bones and fleſh
He thought began to ſmart afreſh;
Till recollecting wonted courage,
His fear was ſoon converted to rage,
And thus he ſpoke: The coward foe,
Whom we but now gave quarter to,
Look, yonder's rally'd, and appears,
As if they had out-run their fears;
The glory we did lately get,
The Fates command us to repeat;
And to their wills we muſt ſuccumb,
Quocunque trahunt, 'tis our doom.

v. 445. *The foe appear'd drawn up and drill'd.*] See Beaumont and Fletcher's tragedy of Thierry King of France, act ii. ſc. 1. where Protuldy, a coward, ſpeaking of his ſoldiers to the King, ſays, "It appears they have been drilled, nay very prettily drilled; for many of them can diſcharge their muſkets without the danger of throwing off their heads." See Bailey's Dictionary.

v. 472. *And haunts by fits.*] *Haunts by turns*, in the two firſt editions of 1663.

This is the ſame numeric crew
Which we ſo lately did ſubdue;
The ſelf ſame individuals that
Did run, as mice do from a cat,
When we courageouſly did wield
Our martial weapons in the field,
To tug for victory; and when
We ſhall our ſhining blades again
Brandiſh in terror o'er our heads,
They'll ſtraight reſume their wonted dreads:
Fear is an ague that forſakes
And haunts by fits thoſe whom it takes:
And they'll opine they feel the pain
And blows they felt to day, again.
Then let us boldly charge them home,
And make no doubt to overcome.
This ſaid, his courage to inflame,

v. 477, 478. *This ſaid, his courage to inflame,—He call'd upon his miſtreſs' name.*] A ſneer upon romance writers, who make their heroes, when they enter upon moſt dangerous adventures, to call upon their miſtreſſes names. Cervantes, from whom Mr. Butler probably copied the thought, often puts his Don Quixote under theſe circumſtances. Before his engagement with the carriers, part i. b. i. chap. iii. p. 23, before his engagement with the windmills, chap. viii. p. 64, when he was going to engage the Biſcayan ſquire, he cried out aloud, part i. b. i. chap. v. p. 72, "Oh Lady of my ſoul, Dulcinea, flower of all beauty, vouchſafe to ſuccour your champion in this dangerous combat undertaken to ſet forth your worth:" ſee likewiſe vol. i. b. ii. chap. v. p. 112. chap. vi. p. 200, before his adventure with the lions, vol. iii. chap. xv. p. 159, and in the adventure of Monteſino's cave, id. ib. chap. xxii. p. 215. See likewiſe vol. iv. chap. lxiv. p. 649. Conſtance, ſee Pharamond, a romance, part i. b. ii. p. 37, invokes Placidia's name in his combats; as does Ralpho, the Knight of the Burning Peſtle, ſee Fletcher's play ſo called, 4to edit. 1635, p. 36, upon his engagement with Barbaroſſa, the barber. Mr. Jarvis

He call'd upon his miſtreſs' name.
His piſtol next he cock'd a-new,
And out his nut-brown whinyard drew:
And, placing Ralpho in the front,
Reſerv'd himſelf to bear the brunt,
As expert warriors uſe; then ply'd
With iron heel his courſer's ſide,
Conveying ſympathetic ſpeed
From heel of Knight to heel of ſteed.
Mean while the foe, with equal rage
And ſpeed, advancing to engage,
Both parties now were drawn ſo cloſe,
Almoſt to come to handy-blows;
When Orſin firſt let fly a ſtone
At Ralpho; not ſo huge a one
As that which Diomed did maul
Æneas on the bum withal;

Jarvis ſays, in the Life of Michael de Cervantes de Saavedra, prefixed to Don Quixote, 1742, p. 9, "In order to animate themſelves the more, ſays the old collection of Spaniſh laws, ſee the 22d law, tit. 21, part ii, they hold it a noble thing to call upon the names of their miſtreſſes, that their hearts might ſwell with an increaſe of courage, and their ſhame be the greater if they failed in their attempts."

v. 491, 492, 493, 494. *When Orſin firſt let fly a ſtone—At Ralpho; not ſo huge a one—As that which Diomed did maul—Æneas on the bum withal.*] Here is another evidence of that air of truth and probability which is kept up by Mr. Butler through this Poem; he would by no means have his readers fancy the ſame ſtrength and activity in Orſin which Homer aſcribes to Diomed; for which reaſon he alludes to the following paſſage in the fifth Iliad, l. 304, &c.

Ὁ δὲ χερμάδιον λάζε χειρὶ
Τυδείδης, &c.

"Then

Yet big enough, if rightly hurl'd,
T' have ſent him to another world,
Whether above-ground, or below,
Which ſaints twice dipp'd are deſtin'd to.
The danger ſtartled the bold Squire,
And made him ſome few ſteps retire.
But Hudibras advanc'd to's aid,
And rous'd his ſpirits half diſmay'd:
He wiſely doubting leſt the ſhot
Of th' enemy, now growing hot,
Might at a diſtance gall, preſs'd cloſe,
To come pell-mell to handy blows,
And that he might their aim decline,
Advanc'd ſtill in an oblique line;
But prudently forbore to fire,
Till breaſt to breaſt he had got nigher;

" Then fierce Tydides ſtoops, and from the fields
Heav'd with vaſt force, a rocky fragment wields;
Not two ſtrong men th' enormous weight could raiſe,
Such men as live in theſe degenerate days.
He ſwung it round, and gathering ſtrength to throw,
Diſcharg'd the pond'rous ruin at the foe;
Where to the hip the inſerted thigh unites,
Full on the bone the pointed marble lights,
Through both the tendons broke the rugged ſtone,
And ſtripp'd the ſkin, and crack'd the ſolid bone;
Sunk on his knees, and ſtagg'ring with his pains,
His falling bulk his bended arm ſuſtains;
Loſt in a dirty miſt, the warrior lies,
A ſudden cloud comes ſwimming o'er his eyes." Pope.

Vid. Virgil, Æneid. i. 101, &c.; Juvenal, ſat. xv. 65, &c.

Unfortunate Æneas! it ſeems to be his fate to be thus attacked by his enemies: Turnus alſo wields a piece of a rock at him, which, Virgil ſays, twelve men could hardly raiſe, tho' the conſequences are nor ſo diſmal as in Homer.

" Nec

As expert warriors uſe to do,
When hand to hand they charge their foe.
This order the advent'rous Knight,
Moſt ſoldier-like, obſerv'd in fight,
When Fortune (as ſhe's wont) turn'd fickle,
And for the foe began to ſtickle.
The more ſhame for her goodyſhip
To give ſo near a friend the ſlip.
For Colon, chuſing out a ſtone,
Levell'd ſo right, it thump'd upon
His manly paunch with ſuch a force,
As almoſt beat him off his horſe.
He loos'd his whinyard and the rein,
But laying faſt hold on the mane,
Preſerv'd his ſeat: And as a gooſe
In death contracts her talons cloſe,

" Nec plura effatus, ſaxum circumſpicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat
Limes agro poſitus, litem ut diſcerneret arvis,
Vix illud lecti bis ſex cervice ſubirent,
Qualia nunc hominum producit corpora tellus."
Æn. xi. 896.

v. 497, 498. *Whether above ground, or below,—Which ſaints twice dipp'd are deſtin'd to.*] Mr. Abraham Wright, in the Preface to his Five Sermons, in Five ſeveral Styles, or Ways of Preaching, 1656, p. 1 *(penes me)*, ſpeaks of ſome chemical profeſſors of religion in thoſe times that had been twice dipped, but never baptiſed.

v. 509, 510, 511. *But prudently forbore to fire,—Till breaſt to breaſt he had got nigher;—As expert warriors uſe to do.*] Alluding to O. Cromwell's prudent conduct in this reſpect, who ſeldom ſuffered his ſoldiers to fire, till they were near enough to do execution upon the enemy. See Sir Thomas Fairfax's Short Memorial, by himſelf, publiſhed 1699, p. 9.

v. 523. *He loos'd his whinyard.*] Thus it ſtands in the firſt ed. of 1663, altered 1674 to *He loos'd his weapon*; ſo it continued to 1700: altered 1704 *He loſt his whinyard.*

So did the Knight, and with one claw
The tricker of his piſtol draw.
The gun went off; and, as it was
Still fatal to ſtout Hudibras,
In all his feats of arms, when leaſt
He dreamt of it, to proſper beſt;
So now he far'd: The ſhot, let fly
At random 'mong the enemy,
Pierc'd Talgol's gaberdine, and grazing
Upon his ſhoulder, in the paſſing,
Lodg'd in Magnano's braſs habergeon,
Who ſtraight *A ſurgeon* cry'd, *a ſurgeon:*

v. 533, 534. ——*The ſhot, let fly—At random 'mong the enemy.*] Hudibras's piſtol was out of order, as is before obſerved by Mr. Butler; and it is certain, that he was not ſo expert a markſman as the Scotch Douglas, ſee Shakeſpeare's Henry IV. part i. act ii. p. 386, of whom Prince Henry made the following obſervation; "He that rides at high ſpeed, and with a piſtol kills a ſparrow flying:" or Prince Rupert, who, at Stafford, in the time of the rebellion, ſtanding in Captain Richard Sneyd's garden, at about ſixty yards diſtance, made a ſhot at the weathercock upon the ſteeple of the collegiate church of St. Mary, with a ſcrewed horſeman's piſtol, and ſingle bullet, which pierced its tail, the hole plainly appearing to all that were below; which the King preſently judging as a caſualty only, the Prince preſently proved the contrary by a ſecond ſhot to the ſame effect. Dr. Plot's Staffordſhire, chap. ix. § ix. p. 336.

v. 535. ——— *gaberdine.*] *Galverdine* in French, ſee Cotgrave's Dictionary, a ſhepherd's coarſe frock or coat. A word often uſed by romance-writers, and among the reſt by the tranſlator of Amadis de Gaul. Shylock the Jew, ſpeaking to Antonio, ſee Shakeſpeare's Merchant of Venice, act i. ſays,

"You call'd me miſbeliever, cut-throat dog,
And ſpit upon my Jewiſh gaberdine,
And all for uſe of that which is my own."

v. 537. *Lodg'd in Magnano's braſs habergeon.*] Habergeon, a little coat of mail, or only ſleeves and gorget of mail. See Dictionary to the laſt edition of Guillim's Heraldry.

"Some

He tumbled down, and, as he fell,
Did *Murder, murder, murder* yell.
This ſtartled their whole body ſo,
That if the Knight had not let go
His arms, but been in warlike plight,
H' had won (the ſecond time) the fight.
As, if the Squire had but fall'n on,
He had inevitably done.
But he, diverted with the care
Of Hudibras his hurt, forbare
To preſs th' advantage of his fortune,
While danger did the reſt diſhearten.
For he with Cerdon b'ing engag'd
In cloſe encounter, they both wag'd

" Some would been arm'd in a habergeon,
And in a breaſt-plate with a light gippion."
Chaucer's Knight's Tale, edit. 1602, fol. 6. ib. fol. 67, 360. See Spenſer's Fairy Queen, book ii. canto vi. ſt. 29. book iii. canto xi. ſt. 7; Hiſt. of Valentine and Orſin, chap. ix. p. 50; Junii Etymolog. Anglican.

v. 538. *Who ſtraight* A ſurgeon *cry'd*, a ſurgeon.] See the caſe of Monſieur Thomas and Hylas, Fletcher's comedy entitled, Monſieur Thomas, act iii. ſc. iii. when the firſt thought his leg broke in twenty pieces, and the latter that his ſkull was broke. Magnano ſeems not to be ſo courageous as the ſea-captain, who, for his courage in a former engagement where he had loſt a leg, was preferred to the command of a good ſhip: in the next engagement, a cannon-ball took off his wooden deputy, ſo that he fell upon the deck: a ſeaman thinking he had been freſh wounded, called out to carry him down to the ſurgeon.—He ſwore at him, and ſaid, Call the carpenter, you dog, I have no occaſion for a ſurgeon.

v. 545. *As, if the Squire*, &c.] In the two firſt editions, for this and the three following lines, theſe two are uſed:

As Ralpho might, but he with care
Of Hudibras his hurt forbare.

In 1674 Hudibras his wound, to 1704 excluſive.

v. 551. *He had with Cerdon*, &c.] 1674 to 1704 excluſive.

The fight ſo well, 'twas hard to ſay,
Which ſide was like to get the day.
And now the buſy work of death
Had tir'd them ſo, they agreed to breathe,
Preparing to renew the fight,
When the diſaſter of the Knight
And t'other party did divert
Their fell intent, and forc'd them part.
Ralpho preſs'd up to Hudibras,
And Cerdon where Magnano was,
Each ſtriving to confirm his party
With ſtout encouragements and hearty.
Quoth Ralpho, Courage, valiant Sir,
And let revenge and honour ſtir
Your ſpirits up; once more fall on,
The ſhatter'd foe begins to run:
For if but half ſo well you knew
To uſe your victory as ſubdue,
They durſt not, after ſuch a blow
As you have given them, face us now;
But from ſo formidable a ſoldier

v. 553. *So deſperately.*] 1674, &c.

v. 560. *And force their ſullen rage to part.*] Thus altered 1674 to 1704 excluſive.

v. 569, 570. *For if but half ſo well you knew—To uſe your victory as ſubdue.*] A ſneer probably upon Prince Rupert, who, in the battle of Marſton Moor, charged General Fairfax's forces with ſo much fury and reſolution, that he broke them, and the Scots their reſerve; but, to his own ruin, purſued them too far, according to his uſual fate, Echard's Hiſtory of England, vol. ii. p. 480.

v. 573, 574. *But from ſo formidable a ſoldier—Had fled like crows when they ſmell powder.*] Dr. Plot ſeems to be of opinion,

Had fled like crows when they ſmell powder:
Thrice have they ſeen your ſword aloft
Wav'd o'er their heads, and fled as oft.
But if you let them recollect
Their ſpirits, now diſmay'd and check'd,
You'll have a harder game to play
Than yet y' have had to get the day.
Thus ſpoke the ſtout Squire, but was heard
By Hudibras with ſmall regard:
His thoughts were fuller of the bang
He lately took, than Ralph's harangue.
To which he anſwer'd, Cruel Fate
Tells me thy counſel comes too late.
The clotted blood within my hoſe,
That from my wounded body flows,
With mortal criſis doth portend
My days to appropinque an end;
I am for action now unfit
Either of fortitude or wit.
Fortune, my foe, begins to frown,
Reſolv'd to pull my ſtomach down.

that crows ſmell powder at ſome diſtance. "If the crows (ſays he, Natural Hiſtory of Oxfordſhire, chap. ix. § 98) are towards harveſt any thing miſchievous, deſtroying the corn, in the outward limits of the fields, they dig a hole, narrow at the bottom, and broad at the top, in the green ſwarth near the corn, wherein they put duſt and cinders, mixed with a little gun-powder, and about the holes ſtick crows feathers, which they find about Burford to have good ſucceſs."

v. 587. *The knotted blood.*] Thus it is in all editions to 1710, and then altered to *clotted blood.*

I am not apt, upon a wound
Or trivial baſting, to deſpond;
Yet I'd be loth my days to curtail:
For if I thought my wounds not mortal,
Or that w' had time enough as yet
To make an honourable retreat,
'Twere the beſt courſe: but if they find
We fly, and leave our arms behind,
For them to ſeize on, the diſhonour,
And danger too, is ſuch, I'll ſooner
Stand to it boldly, and take quarter,
To let them ſee I am no ſtarter.
In all the trade of war, no feat
Is nobler than a brave retreat:

v. 597. —— *curtal.*] In all editions to 1704 inclusive.

v. 607, 608, 609, 610. *In all the trade of war, no feat—Is nobler than a brave retreat:—For thoſe that run away, and fly,—Take place at leaſt o' th' enemy.*] The reverend and ingenious Mr. Tho. Herring, Fellow of Ben. College in Cambridge, and Chaplain to his Grace the Lord Archbiſhop of York, to whom I am under obligations, ſent me the following French tranſlation of theſe four verſes, and v. 243, 244, 245, 246, *&c.* of Part III. Canto iii. which were preſented by Mr. Wharton, Chaplain to a regiment in Flanders, to Prince Eugene:

" Ne laiſſez pas tojours de vous mettre en tête
De faire à propos une belle retraite
La quelle, croyez moi, eſt le plus grand myſtere
De la bonne conduite, et de l'art militaire:
Car ceux, qui s'enſuyent, peuvent revenir ſur les pas,
Ainſi ne ſont jamais mis hors de combat;
Mais ceux, au contraire, qui demeurent ſur la place,
Se privent de tout moin de venger leur diſgrace;
Et lors qu' on ſe mette en devoir s' enfuir,
L' ennemi tout auſſi-tot s'efforce à courir:
Et par la le combat ſe changeant en pourſuite,
Ils gagnent la victoire qui courent le plus vite."

v. 609,

For thoſe that run away, and fly,
Take place at leaſt of th' enemy.
This ſaid, the Squire, with active ſpeed,
Diſmounted from his bonny ſteed,
To ſeize the arms, which by miſchance
Fell from the bold Knight in a trance.
Theſe being found out, and reſtor'd
To Hudibras, their natural lord,
As a man may ſay, with might and main,
He haſted to get up again.
Thrice he eſſay'd to mount aloft,
But, by his weighty bum, as oft
He was pull'd back, 'till having found
Th' advantage of the riſing ground,

v. 609, 610. Not in the two firſt editions of 1663, but added in 1674.

v. 617, 618. *The active Squire, with might and main,*
Prepar'd in haſte to mount again.]
Thus altered 1674, reſtored 1704.

v. 617. *As a man may ſay.*] A ſneer upon the expletives uſed by ſome men in their common converſation: ſome very remarkable ones I have heard of, as *Mark y' me there, This and that and t'other thing, To dint, to don't, to do't, D'y' hear me, d'y' ſee, that is, and ſo Sir*; Spectator, No. 371. See his banter upon Mrs. Jane, for her *Mrs. Such a one*, and *Mr. What d'y' call*, No. 272.

Mr. Gayton, in banter of Sancho Pancha's expletives, Notes upon Don Quixote, book iii. p. 105, produces a remarkable inſtance of a reverend judge, who was to give a charge at an aſſize, which was performed with great gravity, had it not been interlarded with *in that kind:* as, "Gentlemen of the jury, You ought to enquire after recuſants in that kind, and ſuch as do not frequent the church in that kind: but above all, ſuch as haunt ale-houſes in that kind, notorious whoremaſters in that kind, drunkards and blaſphemers in that kind, and all notorious offenders in that kind, are to be preſented in that kind, and, as the laws in that kind direct, muſt be proceeded againſt in that kind."——A gentleman being aſked, after the court roſe, how he liked the judge's charge? anſwered, that it was the beſt *of that kind* that ever he heard.

Thither he led his warlike ſteed,
And having plac'd him right, with ſpeed
Prepar'd again to ſcale the beaſt,
When Orſin, who had newly dreſs'd
The bloody ſcar upon the ſhoulder
Of Talgol with Promethean powder,
And now was ſearching for the ſhot
That laid Magnano on the ſpot,
Beheld the ſturdy Squire aforeſaid
Preparing to climb up his horſe-ſide;
He left his cure, and laying hold
Upon his arms, with courage bold,
Cry'd out, 'Tis now no time to dally,
The enemy begin to rally:
Let us that are unhurt and whole
Fall on, and happy man be's dole.
This ſaid, like to a thunderbolt,
He flew with fury to th' aſſault,
Striving th' enemy to attack

v. 638. ——— *and happy man be's dole.*] An expreſſion often uſed by Shakeſpeare. Slender, ſee Merry Wives of Windſor, vol. i. edit. 1733, ſpeaks as follows to Mrs. Ann Page: "Truly, for my own part, I would little or nothing with you; your father and my uncle have made motions; if it be my luck, ſo; if not, happy man be's dole." Taming the Shrew, act i. vol. ii. p. 286; Winter's Tale, act i. vol. iii. p. 72; Henry IV. part i. p. 370; Dr. Bailey's romance, entitled, The Wall-flower of Newgate, &c. 1650, p. 128.

v. 651, 652. *Bearing the tough Squire, like a ſack,—Or ſtout King Richard, on his back.*] Alluding to the ſhameful uſage of King Richard III. who was ſlain in the thirteenth or laſt battle of Boſworth, in Leiceſterſhire, the 22d day of Auguſt 1485. His body was carried to Leiceſter, in a moſt ignominious manner, like a ſlain

Before he reach'd his horſe's back.
Ralpho was mounted now, and gotten
O'erthwart his beaſt with active vaulting,
Wriggling his body to recover
His ſeat, and caſt his right leg over;
When Orſin, ruſhing in, beſtow'd
On horſe and man ſo heavy a load,
The beaſt was ſtartled, and begun
To kick and fling like mad, and run,
Bearing the tough Squire, like a ſack,
Or ſtout King Richard, on his back;
'Till ſtumbling, he threw him down,
Sore bruis'd, and caſt into a ſwoon.
Mean while the Knight began to rouſe
The ſparkles of his wonted proweſs;
He thruſt his hand into his hoſe,
And found, both by his eyes and noſe,
'Twas only choler, and not blood,
That from his wounded body flow'd.

ſlain deer, laid croſs his horſe's back, his head and arms hanging on one ſide, and his legs on the other, ſtark naked, and beſmeared with blood, dirt, and mire; Echard's Hiſtory of England, vol. i. p. 557; Hall's Chronicle. The brave Prince of Conde, who was killed at the battle of Briſſac, was uſed by the Catholics in as contemptuous a manner; they carrying his body in triumph upon a poor packhorſe. Davila's Hiſtory of the Civil Wars of France, book iv. p. 171, edit. 1678. Sancho Pancha met with infamous uſage upon the braying adventure; Don Quixote, part ii. vol. iii. chap. xxvii. p. 275. See an account of his lying croſs his aſs, chap. xxviii. p. 277. See Spenſer's Fairy Queen, vol. ii. book iii. canto vii. ſtan. 43. p. 468.

v. 659. *'Twas only choler.*] See Mr. George Swathe's Prayers, 1739, p. 35.

v. 693,

This, with the hazard of the Squire,
Inflam'd him with deſpiteful ire;
Courageouſly he fac'd about,
And drew his other piſtol out;
And now had half way bent the cock,
When Cerdon gave ſo fierce a ſhock,
With ſturdy truncheon 'thwart his arm,
That down it fell, and did no harm:
Then ſtoutly preſſing on with ſpeed,
Aſſay'd to pull him off his ſteed.
The Knight his ſword had only left
With which he Cerdon's head had cleft,
Or at the leaſt cropp'd off a limb,
But Orſin came and reſcu'd him.
He with his lance attack'd the Knight
Upon his quarters oppoſite.
But as a barque, that, in foul weather
Toſs'd by two adverſe winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to,
So far'd the Knight between two foes,
And knew not which of them to oppoſe;
'Till Orſin, charging with his lance

v. 693, 694. —*for Orſin griev'd—At th' wound that Cerdon had receiv'd.*] Had Cerdon been killed by this undeſigned blow, it is probable it would have come to the bear-garden caſe, ſee L'Eſtrange's Reflection on the Fable of the Inconſolable Widow, part i. fab. 268. When a bull had toſſed a poor fellow that went to ſave his dog, there was a mighty buſtle about him, with brandy and other cordials, to bring him to himſelf again; but when the college

At Hudibras, by ſpiteful chance,
Hit Cerdon ſuch a bang, as ſtunn'd
And laid him flat upon the ground.
At this the Knight began to chear up,
And raiſing up himſelf on ſtirrup,
Cry'd out *Victoria*; Lie thou there,
And I ſhall ſtraight diſpatch another,
To bear thee company in death;
But firſt I'll halt a while, and breathe,
As well he might: for Orſin, griev'd,
At th' wound that Cerdon had receiv'd,
Ran to relieve him with his lore,
And cure the hurt he gave before.
Mean while the Knight had wheel'd about,
To breathe himſelf, and next find out
Th' advantage of the ground, where beſt
He might the ruffled foe infeſt.
This being reſolv'd, he ſpurr'd his ſteed,
To run at Orſin with full ſpeed,
While he was buſy in the care
Of Cerdon's wound, and unaware:
But he was quick, and had already
Unto the part apply'd remedy:

found there was no good to be done, "Well, go thy way, Jacques (ſays a jolly member of that ſociety), there is the beſt back-ſword man in the field gone: Come, let us play another dog." See part ii. fab. 58.

v. 705, 706. *But he was quick, and had already—Unto the part apply'd remedy.*] The caſe, it is plain, was not ſo bad as to require the application of Don Quixote's balſam of Fierabras, concerning the uſe of which he gives Sancho Pancha the following direction,

And ſeeing th' enemy prepar'd,
Drew up and ſtood upon his guard.
Then, like a warrior right expert
And ſkilful in the martial art,
The ſubtle Knight ſtraight made a halt,
And judg'd it beſt to ſtay the aſſault,
Until he had reliev'd the Squire,
And then (in order) to retire;
Or, as occaſion ſhould invite,
With forces join'd renew the fight.
Ralpho, by this time diſentranc'd,
Upon his bum himſelf advanc'd,
Though ſorely bruis'd, his limbs all o'er
With ruthleſs bangs were ſtiff and ſore;
Right fain he would have got upon
His feet again, to get him gone,
When Hudibras to aid him came.

direction, vol. i. chap. ii. p. 85. "If at any time (ſays he) thou happeneſt to ſee my body cut in two, by ſome unlucky back-ſtroke, as it is common amongſt us knights errant, thou haſt no more to do, than to take up nicely that half of me which is fallen to the ground, and to clap it exactly to the other half on the ſaddle, before the blood is congealed, always taking care to lay it juſt in its proper place; then thou ſhalt give me two draughts of that balſam, and thou ſhalt ſee me become whole, and ſound as an apple." Or Waltho Van Clutterbank's balſam of balſams, which he calls Nature's Palladium, or Health's Magazine, and obſerves of it as follows: "Should you chance to have your brains knocked out, or your head chopped off, two drops of this, ſeaſonably applied, would recal the fleeting ſpirits, reinthrone the depoſed archeus, cement the diſcontinuity of parts, and in ſix minutes time reſtore the lifeleſs trunk to all its priſtine functions, vital, rational, and animal."

v. 733.

Quoth he, (and call'd him by his name)
Courage, the day at length is ours,
And we once more, as conquerors,
Have both the field and honour won,
The foe is profligate and run;
I mean all ſuch as can, for ſome
This hand hath ſent to their long home;
And ſome lie ſprawling on the ground,
With many a gaſh and bloody wound.
Cæſar himſelf could never ſay
He got two victories in a day,
As I have done, that can ſay, Twice I,
In one day, *Veni, Vidi, Vici.*
The foe's ſo numerous, that we
Cannot ſo often *vincere*,
And they *perire*, and yet enough
Be left to ſtrike an after-blow;

v. 733, 734, 735, 736. *Cæſar himſelf could never ſay—He got two victories in a day,—As I have done, that can ſay, Twice I—In one day,* Veni, Vidi, Vici.] The Knight exults too ſoon, for Trulla ſoon ſpoils his imaginary victory: How vain is he in preferring himſelf to Cæſar! It will be proper to mention to the reader the occaſion that gave riſe to this ſaying of Julius Cæſar, in order to diſcover the vanity of the Knight in applying it to his own ridiculous actions. "Cæſar, after ſome ſtay in Syria, made Sextus Cæſar, his kinſman, preſident of that province, and then haſtened northward towards Pharnaces: on his arrival where the enemy was, he, without giving any reſpite either to himſelf or them, immediately fell on, and gained an abſolute victory over them; an account whereof he wrote to a friend of his [*viz.* Amintius at Rome] in theſe three words, *Veni, Vidi, Vici*, I came, I ſaw, I overcame: which ſhort expreſſion of his ſucceſs, very aptly ſetting forth the ſpeed whereby he obtained it, he affected ſo much, that, afterwards, when he triumphed for this victory, he cauſed theſe three

Then leſt they rally, and once more
Put us to fight the buſineſs o'er,
Get up and mount thy ſteed, diſpatch,
And let us both their motions watch.
Quoth Ralph, I ſhould not, if I were
In caſe for action now be here;
Nor have I turn'd my back, or hang'd
An arſe, for fear of being bang'd.
It was for you I got theſe harms,
Advent'ring to fetch off your arms.
The blows and drubs I have receiv'd,
Have bruis'd my body, and bereav'd

three words to be writ on a table, and carried aloft before him in that pompous ſhew." Dean Prideaux's Connect. ſee Plutarch's Life of Julius Cæſar, 1699, vol. iv. p. 420. Julii Celſi Comm. de vita Cæſaris. Tom Coryat, in an oration to the Duke of York, afterwards King Charles I. (Crambe or Colworts twice ſodden, Lond. 1611) applies this paſſage of Cæſar in the following humorous manner: "I here (ſays he) preſent your Grace with the fruits of my furious travels, which I therefore entitle with ſuch an epithet, becauſe I performed my journey with great celerity, compaſſed and atchieved my deſigns with a fortune not much unlike that of Cæſar, *Veni, Vidi, Vici:* I came to Venice, and quickly took a ſurvey of the whole model of the city, together with the moſt remarkable matters thereof; and ſhortly after my arrival in England, I overcame my adverſaries in the town of Evill, in my native county of Somerſetſhire, who thought to have ſunk me in a bargain of pilchards, as the wiſe men of Gotham went about to drown an eel." See Don Ariano de Armado's letter to Jaquenette, Shakeſpeare's Love's Labour Loſt, act iii. vol. ii. p. 124; and Zelidaura, Queen of Tartaria, a dramatic romance, act iii. p. 154. There are inſtances in hiſtory of generals obtaining two victories in one day. Alcibiades, the famous Athenian general, defeated Mindarus and Artabazus, by land and ſea, the ſame day; ſee Rollin's Ancient Hiſtory, *&c.* 2d edit. vol. iv. p. 18: and Cimon, the ſon of Miltiades, the Athenian general, obtained two victories by ſea and land the ſame day, wherein, according to Plutarch (in Cimone), he ſurpaſſed that of Salamis by ſea, and Platea by

My limbs of ſtrength: unleſs you ſtoop,
And reach your hand to pull me up,
I ſhall lie here, and be a prey
To thoſe who now are run away.
That thou ſhalt not (quoth Hudibras):
We read, the ancients held it was
More honourable far *ſervare*
Civem, than ſlay an adverſary;
The one we oft to-day have done,
The other ſhall diſpatch anon:
And though th' art of a diff'rent church,
I will not leave thee in the lurch.

by land. Vid. Thucyd. lib. i. p. 32. edit. Hen. Stephan.; Diodori Siculi, lib. xi. p. 255, 256; Juſtini Hiſtor. lib. ii. cap. xv; Dionis Halicarn. de Thucyd. Hiſtor. Jud. tom. ii. p. 231. edit. Oxon. 1704; Dr. Prideaux's Connection, part i. b. v. p. 251. edit. folio. See a ſummary of the victories of Pompey the Great, Dr. Middleton's Life of Cicero, vol. i. p. 267. 4to edit.

v. 750. *Advent'ring to fetch off your arms.*] Mr. Whitelock, Memorials, 2d edition, p. 74, mentions the bravery of Sir Philip Stapleton's groom, "who, attending his maſter on a charge, had his mare ſhot under him.—To ſome of his company he complained, that he had forgot to take off his ſaddle and bridle from his mare, and to bring them away with him; and ſaid, that they were a new ſaddle and bridle, and that the Cavaliers ſhould not get ſo much by him, but he would go again and fetch them. His maſter and friends perſuaded him not to adventure in ſo raſh an act, the mare lying dead cloſe to the enemy, who would maul him, if he came ſo near them; and his maſter promiſed to give him another new ſaddle and bridle. But all this would not perſuade the groom to leave his ſaddle and bridle to the Cavaliers, but he went again to fetch them, and ſtaid to pull off the ſaddle and bridle, whilſt hundreds of bullets flew about his ears; and brought them back with him, and had no hurt at all."

v. 758, 759, 760. *We read, the ancients held it was—More honourable far* ſervare—Civem, *than ſlay an adverſary.*] See Note upon Part III. Canto iii. v. 271.

This ſaid, he jogg'd his good ſteed nigher,
And ſteer'd him gently toward the Squire,
Then bowing down his body, ſtretch'd
His hand out, and at Ralpho reach'd;
When Trulla, whom he did not mind,
Charg'd him like lightning behind.
She had been long in ſearch about
Magnano's wound, to find it out;
But could find none, nor where the ſhot
That had ſo ſtartled him was got.
But having found the worſt was paſt,
She fell to her own work at laſt,
The pillage of the priſoners,
Which in all feats of arms was her's;
And now to plunder Ralph ſhe flew,
When Hudibras his hard fate drew
To ſuccour him; for as he bow'd
To help him up, ſhe laid a load
Of blows ſo heavy, and plac'd ſo well,
On t'other ſide, that down he fell.

v. 791—795. *Thy arms and baggage, now my right,—And if thou haſt the heart to try't,—I'll lend thee back thyſelf a while,—And once more, for that carcaſe vile,—Fight upon tick*——] What a generous and undaunted heroine was Trulla! She makes the greateſt figure in the Canto, and alone conquers the valiant hero of the Poem. There are few inſtances, I believe, in either romance or hiſtory, that come up to this. The late Charles XII. King of Sweden, having taken a town from the Duke of Saxony, then King of Poland, and that prince intimating, that there muſt have been treachery in the caſe, he offered to give up the town, and retake it. This, as I remember, is mentioned either in Motraye's Travels, or in a Life of Charles XII. Mr. Motraye, in his Hiſtorical and Critical Remarks upon Voltaire's Hiſtory of Charles XII. 2d edit. p. 14, obſerves, that if his generals thought fit to attack a place

on

BRITISH MUSEUM

Hogarth del. Ridley sculp

Published by Vernor & Hood, 31 Poultry, Dec.r 1798.

Yield, ſcoundrel baſe (quoth ſhe), or die,
Thy life is mine, and liberty;
But if thou think'ſt I took thee tardy,
And dar'ſt preſume to be ſo hardy
To try thy fortune o'er a-freſh,
I'll wave my title to thy fleſh,
Thy arms and baggage, now my right,
And, if thou haſt the heart to try't,
I'll lend thee back thyſelf a while,
And once more, for that carcaſe vile,
Fight upon tick.—Quoth Hudibras,
Thou offer'ſt nobly, valiant laſs,
And I ſhall take thee at thy word:
Firſt let me riſe, and take my ſword,
That ſword which has ſo oft this day
Through ſquadrons of my foes made way,
And ſome to other worlds diſpatch'd,
Now with a feeble ſpinſter match'd,
Will bluſh with blood ignoble ſtain'd,
By which no honour's to be gain'd.

on the weakeſt ſide, the King ordered it to be attacked on the ſtrongeſt. I have given inſtances (ſays he) of this in another place: I will repeat only one. Count Dalbert having retaken from the Saxons the fort of Dunamuden by capitulation, after as vigorous and long attack of the beſiegers as was the reſiſtance of the beſieged, that young hero would by all means have the priſoners ſent back into the fort, and take it by ſtorm, without giving or receiving quarter. That was the only occaſion that the Count and other officers prevailed on him, with much ado, to recede from his propoſal."

v. 802. *With a feeble ſpinſter match'd.*] A title given in law to all unmarried women, down from a Viſcount's daughter to the meaneſt

But if thou'lt take m' advice in this,
Conſider whil'ſt thou may'ſt, what 'tis
To interrupt a victor's courſe,
B' oppoſing ſuch a trivial force:
For if with conqueſt I come off,
(And that I ſhall do ſure enough)
Quarter thou can'ſt not have, nor grace,
By law of arms, in ſuch a caſe;
Both which I now do offer freely.
I ſcorn (quoth ſhe), thou coxcomb ſilly,
(Clapping her hand upon her breech,

meaneſt ſpinſter. "Quare fœminæ nobiliores ſic hodie dictæ in reſcriptis fori judicialis. v. Fuſum in Aſpilogia. Pollard, miles, et juſticiarius habuit xi filios gladiis cinctos in tumulo ſuo; et totidem filias fuſis depictas." Spelmanni Gloſſar. 1664, p. 521.

v. 811. *Quarter thou can'ſt not have, nor grace.*] This Gaſconade had not the ſame effect upon the brave Trulla, that the threats of the Cavalier officer, at the relief of Pontefract, had upon ſome common ſoldiers: He having his horſe ſhot under him, ſaw two or three common ſoldiers with their muſkets over him, as he lay flat upon the ground, to beat out his brains: the gentleman defying them, at the ſame inſtant, to ſtrike at their peril; for if they did, "by the Lord," he ſwore, "he would not give quarter to a man of them." This freak was ſo ſurpriſing that it put them to a little ſtand; and in the interim the Cavalier had time to get up, and make his eſcape. L'Eſtrange's Fables, part. ii. fab. 267. See the remarkable opinion of General Fairfax, *&c.* concerning quarter in Lord Capel's caſe, Whitelocke, p. 381. In the battle obtained by the brave Montroſe againſt the Scotch Rebels, September 1644, the Rebels word was, Jeſus, and no quarter. See Memorable Occurrences in 1644.

v. 815. *Clapping her hand*, &c.] Trulla diſcovered more courage than good manners in this inſtance; though her behaviour was no leſs polite than that of Captain Rodrigo del Rio to Philip II. King of Spain, whom he had met with incog. and telling him, "That he was going to wait on the King to beg a reward on account of his ſervices, with his many wounds and ſcars about him, the King aſked him what he would ſay, provided the King did not reward him according to expectation. The Captain anſwer-

To ſhew how much ſhe priz'd his ſpeech)
Quarter or counſel from a foe;
If thou can'ſt force me to it, do.
But leſt it ſhould again be ſaid,
When I have once more won thy head,
I took thee napping, unprepar'd,
Arm, and betake thee to thy guard.
This ſaid, ſhe to her tackle fell,
And on the Knight let fall a peal
Of blows ſo fierce, and preſs'd ſo home,
That he retir'd, and follow'd's bum.

ed, "*Volo a dios qui reſe mi mula en culo,* If he will not, let him kiſs my mule in the tail." Thereupon the King with a ſmile aſked him his name, and told him, if he brought proper certificates of his ſervices, he would procure him admittance to the King and council, by giving the door-keeper his name beforehand: The next day the captain being let in, and ſeeing the King, with his council bare about him, the King ſaid, "Well, Captain, do you remember what you ſaid yeſterday, and what the King ſhould do to your mule, if he gave you no reward extraordinary?" The Captain, not being daunted, ſaid, "Truly, Sir, my mule is ready at the court-gate, if there be occaſion." The King liking the ſtoutneſs of the man, ordered four hundred crowns to be given him, and four thouſand reals for a penſion during life." See tract, entitled, Some ſober Inſpections into the Ingredients in the Cordial for the Cavaliers, 1661, p. 3, 4. I have heard of two merry gentlemen who fought a duel: one of them had the misfortune to trip, which brought him to the ground, upon which his adverſary bid him beg his life; his anſwer was "Kiſs mine —— and take it."

v. 824, 825, 826. *And on the Knight let fall a peal—Of blows ſo fierce, and preſs'd ſo home,—That he retir'd, and follow'd's bum.*] Spenſer expreſſes himſelf much in this manner, in the following lines, Fairy Queen, book iv. canto iii. ſtan. 26.

"Much was Cambello daunted with his blows,
So thick they fell, and forcibly were ſent,
That he was forc'd, from danger of the throws,
Back to retire, and ſomewhat to relent
Till the heat of his fierce fury he had ſpent."

Stand to't (quoth ſhe), or yield to mercy,
It is not fighting arſie-verſie
Shall ſerve thy turn.—This ſtirr'd his ſpleen
More than the danger he was in,
The blows he felt, or was to feel,
Although th' already made him reel;
Honour, deſpite, revenge, and ſhame,
At once into his ſtomach came;
Which fir'd it ſo, he rais'd his arm
Above his head, and rain'd a ſtorm
Of blows ſo terrible and thick,
As if he meant to haſh her quick.
But ſhe upon her truncheon took them,
And by oblique diverſion broke them,
Waiting an opportunity
To pay all back with uſury,
Which long ſhe fail'd not of, for now
The Knight, with one dead-doing blow,
Reſolving to decide the fight,

v. 828. *It is not fighting arſie-verſie.*] See Mr. Ray's Engliſh Proverbs, 2d edit. p. 227.

"Paſſion of me, was ever man thus croſs'd?
All things run arſie-verſie, upſide down."
Ben Jonſon's Tale of a Tub, act iii. ſc. i.

See a ſong entitled, Arſie-Verſie, or the Second Martyrdom of the Rump, Loyal Songs, reprinted 1731, vol. ii. No. 20.

v. 836, 837, 838. *——and rain'd a ſtorm—Of blows, ſo terrible and thick,—As if he meant to haſh her quick.*] There is a paſſage almoſt ſimilar in Spenſer's Fairy Queen, vol. i. p. 104.

"The giant ſtrook ſo mainly mercileſs
That would have overthrown a ſtrong tower,
And were not heavenly grace that did him bleſs,
He had been powder'd all as thin as flour."

Cutter

And ſhe, with quick and cunning ſlight,
Avoiding it, the force and weight
He charg'd upon it was ſo great,
As almoſt ſway'd him to the ground.
No ſooner ſhe th' advantage found,
But in ſhe flew; and ſeconding,
With home-made thruſt, the heavy ſwing,
She laid him flat upon his ſide,
And mounting on his trunk a-ſtride,
Quoth ſhe, I told thee what would come
Of all thy vapouring, baſe ſcum.
Say, will the law of arms allow
I may have grace and quarter now?
Or wilt thou rather break thy word,
And ſtain thine honour than thy ſword?
A man of war to damn his ſoul,
In baſely breaking his parole;
And when, before the fight, th' had'ſt vow'd
To give no quarter in cold blood;

Cutter threatens Worm, ſee Mr. Cowley's Cutter of Coleman-ſtreet, act ii. ſc. iv. p. 823. edit. 8vo, to hew him into ſo many morſels, that the Coroner ſhould not be able to give his verdict whether it was the body of a man or a beaſt; and to make minced meat of him within an hour. See Don Quixote, vol. i. p. 76.

v. 844. —— *one dead-doing blow.*] See note upon Canto ii. v. 20.

v. 857. *Say, will the law of arms,* &c.] Inſtead of this, and the nine following lines in edit. 1674, and the following editions, theſe four ſtood in the two firſt editions of 1663.

"Shall I have quarter now, you ruffian?
Or wilt thou be worſe than thy huffing?
Thou ſaid'ſt th' would'ſt kill me, marry would'ſt thou?
Why doſt thou not, thou Jack-a-Nods thou?"

Now thou haſt got me for a Tartar,
To make me 'gainſt my will take quarter:
Why doſt not put me to the ſword,
But cowardly fly from thy word?
Quoth Hudibras, The day's thine own;
Thou and thy ſtars have caſt me down:
My laurels are tranſplanted now,
And flouriſh on thy conquering brow:
My loſs of honour's great enough,
Thou need'ſt not brand it with a ſcoff;

v. 865, 866. *Now thou haſt got me for a Tartar,—To make me 'gainſt my will take quarter.*] Mr. Butler, or whoever was author of the Pindaric Ode to the Memory of Du Vall the highway-man, ſee Butler's Remains, thus explains the phraſe of *catching a Tartar.*

"To this * ſtern foe he oft gave quarter. * *The ſeſſions court.*
But as the Scotchman did to a Tartar,
That he in time to come
Might in return receive his fatal doom."

Mr. Peck, ſee New Memoirs of Milton's Life, p. 237, explains it in a different manner. Bajazet (ſays he) was taken priſoner by Tamerlane, who, when he firſt ſaw him, generouſly aſked, "Now, Sir, if you had taken me priſoner, as I have you, tell me, I pray, what you would have done with me?"——"If I had taken you priſoner (ſaid the fooliſh Turk), I would have thruſt you under the table when I did eat, to gather up the crumbs with the dogs; when I rode out, I would have made your neck a horſing-block; and when I travelled, you alſo ſhould have been carried along with me in an iron cage, for every fool to hoot and ſhout at." "I thought to have uſed you better (ſaid the gallant Tamerlane); but ſince you intended to have ſerved me thus, you have *(caught a Tartar,* for hence I reckon came that proverb), juſtly pronounced your doom." Mr. Purchaſe, in his Pilgrims, p. 478, as Dr. Brett obſerves, ſays, the Tartars will die rather than yield. From this character of a Tartar, the proverb was probably taken, *you have caught a Tartar*; that is, you have caught a man that will never yield to you. Of this diſpoſition was Captain Hockenflycht, a brave Swede, and ſea captain; who, being ſurrounded by the ſhips of the Muſcovites, againſt which he had gallantly defended himſelf for two hours, having ſpent all his ammunition, and having waited till the enemy which approached him on all ſides had boarded

Sarcaſms may eclipſe thine own,
But cannot blur my loſt renown:
I am not now in Fortune's power,
He that is down can fall no lower.
The ancient heroes were illuſtrious
For being benign, and not bluſtrous
Againſt a vanquiſh'd foe; their ſwords
Were ſharp and trenchant, not their words;
And did in fight but cut work out
T' employ their courteſies about.

boarded him, he then blew up his veſſel and a great number of Muſcovites at the ſame time. Military Hiſtory of Charles XII. King of Sweden, by Guſtavus Alderfeld, vol. i. p. 16. See an account of Captain Loſcher's blowing his ſhip up, rather than he would be taken, id. ib. p. 306.

v. 873. *My loſs of honour's great enough.*] See the ſpeech of the Duke of York to Queen Margaret, who had inſulted him. Shakeſpeare's Henry VI. act i. vol. iv. p. 318. Theobald's edit. 1733.

v. 877, 878. *I am not now in Fortune's power,—He that is down can fall no lower.*] "Qui jacet in terram, non habet unde cadat." Of this opinion was the Cavalier, ſee Collection of Loyal Songs, vol. i. No. 73. p. 200.

"Our money ſhall never indite us,
Nor drag us to goldſmiths-hall,
No pirates nor wrecks can affright us;
We that have no eſtates
Fear no plunder nor rates,
We can ſleep with open gates;
He that lies on the ground cannot fall."

v. 879, 880, 881. *The ancient heroes were illuſtrious—For being benign, and not bluſtrous—Againſt a vanquiſh'd foe.*]

"Quo quiſque eſt major, magis eſt placabilis ira;
Et faciles motus mens generoſa capit." Ovid. Triſt. lib. iii. 5.

"Corpora magnanimo ſatis eſt proſtraſſe leoni,
Pugna ſuum finem, cum jacet hoſtis, habet." Ovid.

"Nihil eſt tam regium, tam liberale, tamque munificum quam opem ferre ſupplicibus, excitare afflictos, dare ſalutem, liberare periculis homines." Cic. de Orator. lib. i. "Quo major, eo placabilior." Symbolum L. Domitii Aurelian. Vid. Reuſneri Symbolor. claſſ.

Quoth ſhe, Although thou haſt deſerv'd,
Baſe ſlubberdegullion, to be ſerv'd
As thou didſt vow to deal with me,
If thou had'ſt got the victory;
Yet I ſhall rather act a part
That ſuits my fame, than thy deſert.
Thy arms, thy liberty, beſide
All that's on th' outſide of thy hide,
Are mine by military law,
Of which I will not bate one ſtraw:
The reſt, thy life and limbs, once more,
Though doubly forfeit, I reſtore.
Quoth Hudibras, It is too late
For me to treat or ſtipulate;
What thou command'ſt I muſt obey:

claſſ. i. p. 108. This doctrine Libanius the Sophiſt inculcates upon Julian the Apoſtate, Legat. ad Julian. tom. ii. Op. Lutetiæ, 1627, p. 169. Στεφάνωσον τας νίκας τῇ φιλανθρωπία, &c.

v. 886. *Baſe ſlubberdegullion.*] I have not met with this word any where but in the works of John Taylor, the water poet (though it may be uſed by many other authors), who, in his Laugh and be Fat, Works, p. 78, has the following words: *contaminous, peſtiferous, ſtigmatical, ſlavonians, ſlubberdegullions.* The word ſignifies, I think, the ſame with driveler. See *Slabber, Slaver, Slubber,* Junii Etymologic. Anglican.

v. 893. *Are mine by military law.*] In duels, the fees of the marſhal were all horſes, pieces of broken armour, and other furniture that fell to the ground after the combatants entered the liſts, as well from the challenger as defender: but all the reſt appertained to the party victorious, whether he was challenger or defender. See of Honour Civil and Military, by William Segar, Norroy, lib. iii. cap. xvii. p. 136. This was Sancho's claim when his maſter Don Quixote had unhorſed a monk of Saint Benedict, Don Quixote, vol. i. chap. viii. p. 70; vid. Heliodor. Æthiopic. lib. ix. cap. xxvi. εἰτα καὶ σώματος ἀλόντος τῷ κρατήσαντι σκυλεύεις ὁ πολεμος δίδωσι νόμος.

Yet thoſe whom I expugn'd to day,
Of thine own party, I let go,
And gave them life and freedom too;
Both Dogs and Bear, upon their parol,
Whom I took pris'ners in this quarrel.
Quoth Trulla, Whether thou or they
Let one another run away,
Concerns not me; but was't not thou
That gave Crowdero quarter too?
Crowdero, whom in irons bound,
Thou baſely threw'ſt into Lob's pound,
Where ſtill he lies, and with regret
His gen'rous bowels rage and fret,
But now thy carcaſe ſhall redeem,
And ſerve to be exchang'd for him.

v. 910. *Thou baſely threw'ſt into Lob's pound.*] Shakeſpeare (King Lear, act. ii. vol. v. p. 137) introduces the Earl of Kent threatening the ſteward with Lipſbury pinfold. The following incident communicated by a friend, though it could not give riſe to the expreſſion, was an humorous application of it. Mr. Lob was preacher amongſt the diſſenters, when their conventicles were under what they called perſecution: the houſe he preached in was ſo contrived that he could, upon occaſion, ſlip out of his pulpit through a trap-door, and eſcape clear off. Once finding himſelf beſet, he inſtantly vaniſhed this way, and the purſuivants, who had had a full view of their game, made a ſhift to find out which way he had burrowed, and followed through certain ſubterraneous paſſages, till they got into ſuch a dark cell, as made their further purſuit vain, and their own retreat almoſt deſperate; in which diſmal place, whilſt they were groping about in great perplexity, one of them ſwore, that Lob had got them into his pound. Lob ſignifies a clown or boor, who commonly, when he has a man in his power, uſes him with too much rigour and ſeverity; ſee *Lob, Lobcock, Lubber,* Junii Etymologic. Anglican.

v. 913, 914. —— *thy carcaſe ſhall redeem,—And ſerve to be exchang'd for him.*] This was but an equitable retaliation, though very diſgraceful to one of the Knight's ſtation. Is not the Poet to be blamed for bringing his hero to ſuch a direful condition, and

This ſaid, the Knight did ſtraight ſubmit,
And laid his weapons at her feet;
Next he diſrob'd his gaberdine,
And with it did himſelf reſign.
She took it, and forthwith diveſting
The mantle that ſhe wore, ſaid, jeſting,
Take that, and wear it for my ſake;
Then threw it o'er his ſturdy back.
And as the French we conquer'd once,
Now give us laws for pantaloons,
The length of breeches, and the gathers,
Port-cannons, perriwigs, and feathers;

for repreſenting him as ſtripped and degraded by a trull? No, certainly; it was her right by the law of arms (which the Poet muſt obſerve) to uſe her captive at her pleaſure: Trulla acted more honourably by him than he expected, and generouſly ſkreened him from a threatening ſtorm, ready to be poured on him by her comrades. With what pomp and ſolemnity does this famous heroine lead the captive in triumph to the ſtocks, to the eternal honour of her ſex? (Mr. B.) See Hiſtory of Valentine and Orſon, chap. xii.

v. 923, 924. *And as the French we conquer'd once,—Now give us laws for pantaloons.*] The Engliſh conquered the French in the reign of Edward III. at the battle of Creſſy, anno 1346, at the battle of Poictiers, anno 1357, in the reign of Henry V. at the battle of Agincourt, anno 1415, 3d Henry V. and in the reign of Henry VI. at Vernole, or Vernovill, anno 1424. * Pantaloons and port-cannons were ſome of the fantaſtic faſhions wherein we aped the French.

" At quiſquis inſula ſatus Britannica
Sic patriam inſolens faſtidiet ſuam
Ut mores ſimiæ laboret fingere,
Et æmulari Gallicas ineptias,
Et omni Gallo ego hunc opinor ebrium.
Ergo ex Britanno ut Gallus eſſe nititur,
Sic, Dii, jubete, fiat ex Gallo capus." Tho. Moore.

Gallus is a river in Phrygia, riſing out of the mountains of Celenæ, and diſcharging itſelf into the river Sanger, the water of which is of that admirable quality, that being moderately drunk, it purges the brain and cures madneſs; but largely drunk, it makes men frantic;

Juſt ſo the proud inſulting laſs
Array'd and dighted Hudibras.
Mean while the other champions, yerſt
In hurry of the fight diſpers'd,
Arriv'd, when Trulla won the day,
To ſhare in th' honour and the prey,
And out of Hudibras his hide
With vengeance to be ſatisfy'd;
Which now they were about to pour
Upon him in a wooden ſhow'r;
But Trulla thruſt herſelf between,
And ſtriding o'er his back again,

frantic: Pliny, Horatius. Pantaloons, a garment conſiſting of breeches and ſtockings faſtened together, and both of the ſame ſtuff.

" Be not theſe courtly coy-ducks, whoſe repute
Swol'n with ambition of a gaudy ſuit,
Or ſome outlandiſh gimp-thigh'd pantaloon,
A garb ſince Adam's time was ſcarcely known."
The Chimney Scuffle, London, 1663, p. 3.

The faſhions of the French, which prevailed much at that time, are humorouſly expoſed by the author of a tract, entitled, The ſimple Cobler of Agawam in America, willing to help his native country lamentably tattered both in the upper leather and ſole, with all the honeſt ſtitches he can take, 3d ed. 1647, p. 24, &c. and ſince by Dr. Baynard, ſee Hiſtory of Cold Baths, part ii. p. 226, edit. 1706. " The pride of life (ſays he) is indeed the torment and trouble of it: but whilſt the devil, that ſpiritual taylor, prince of the air, can ſo eaſily ſtep to France, and monthly fetch us new faſhions, it is never likely to be otherwiſe."

v. 928. —— *dighted.*] Vid. Skinneri Etymolog. Junii Etymologic.

v. 929, 930. *Mean while the other champions, yerſt—In hurry of the fight diſpers'd.*] *Erſt*, or *yerſt*, in Chaucer, ſignifies *in earneſt.*

" But now at erſt will I begin
To expone you the pith within."
The Romaunt of the Roſe, Chaucer's Works, 1602, f. 141.

See

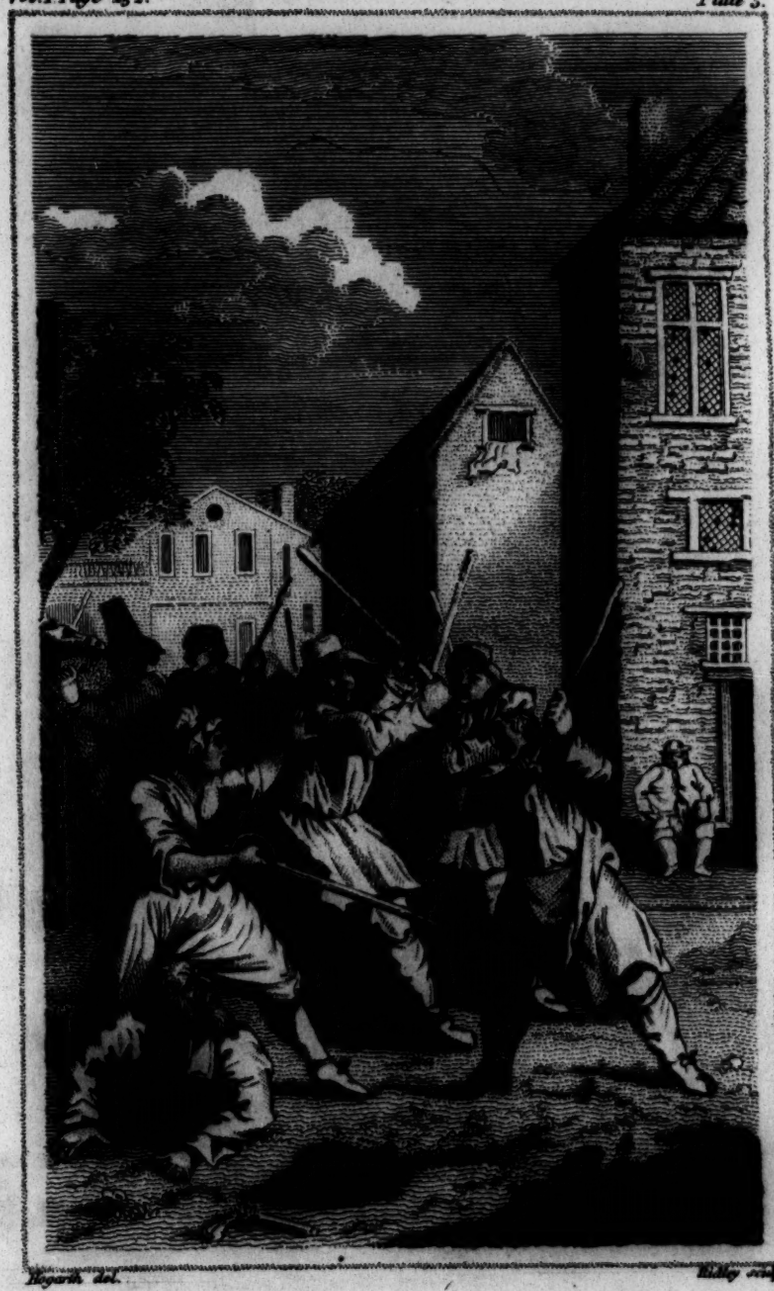
She brandiſh'd o'er her head her ſword,
And vow'd they ſhould not break her word;
Sh' had given him quarter, and her blood
Or their's ſhould make that quarter good:
For ſhe was bound by law of arms
To ſee him ſafe from further harms.
In dungeon deep Crowdero, caſt
By Hudibras, as yet lay faſt;
Where, to the hard and ruthleſs ſtones,
His great heart made perpetual moans;
Him ſhe reſolv'd that Hudibras
Should ranſom and ſupply his place.
This ſtopp'd their fury, and the baſting
Which toward Hudibras was haſting.
They thought it was but juſt and right,
That what ſhe had achiev'd in fight,
She ſhould diſpoſe of how ſhe pleas'd;
Crowdero ought to be releas'd:
Nor could that any way be done
So well as this ſhe pitch'd upon;
For who a better could imagine?
This therefore they reſolv'd t' engage in.
The Knight and Squire firſt they made

See Prologue to Chaucer's Legend of good Women, fol. 186. In Spenſer it ſignifies *formerly*.

" He then afreſh, with new encouragement,
Did him aſſayl, and mightily amate,
As faſt as forward earſt, now backward to retreat."

Fairy Queen, b. 4, canto iii. ſtan. 16, vol. iii. p. 583.

v. 963,



Hogarth del. Bilby sculp.

Published by Vernor & Hood 31 Poultry, Decem.r 1. 1798.

Hogarth del. Ridley sculp.

Riſe from the ground where they were laid,
Then mounted both upon their horſes,
But with their faces to the arſes.
Orſin led Hudibras's beaſt,
And Talgol that which Ralpho preſs'd,
Whom ſtout Magnano, valiant Cerdon,
And Colon waited as a guard on;
All uſh'ring Trulla in the rear,
With th' arms of either priſoner.
In this proud order and array
They put themſelves upon their way,
Striving to reach th' enchanted caſtle,
Where ſtout Crowdero in durance lay ſtill.
Thither, with greater ſpeed than ſhows
And triumph over conquer'd foes
Do uſe t' allow, or than the bears,
Or pageants born before Lord Mayors,
Are wont to uſe, they ſoon arriv'd
In order, ſoldier-like contriv'd;
Still marching in a warlike poſture,
As fit for battle as for muſter.
The Knight and Squire they firſt unhorſe,
And bending 'gainſt the fort their force,

v. 963, 964. *Then mounted both upon their horſes,—But with their faces,* &c.] They were uſed no worſe than the Anti-Pope Gregory, called Brundinus, created ſuch by the Emperor Henry IV. who being taken priſoner, was mounted upon a camel, with his face to the tail, which he held as a bridle. Wolfii Lection. Memorab. part i. p. 560; Platin. de Vit. Pontificum, edit. Lovanii, 1572, p. 148. See Note upon v. 349, 350.

v. 1001,

Hogarth del. *Ridley sculp.*

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Then mounted both upon their horſes,
But with their faces to the arſes.
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And Talgol that which Ralpho preſs'd,
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They all advanc'd, and round about
Begirt the magical redoubt.
Magnan' led up in this adventure,
And made way for the reſt to enter:
For he was ſkilful in black art,
No leſs than he that built the fort;
And with an iron mace laid flat
A breach which ſtraight all enter'd at;
And in the wooden dungeon found
Crowdero laid upon the ground.
Him they releaſe from durance baſe,
Reſtor'd t' his fiddle and his caſe,
And liberty, his thirſty rage
With luſcious vengeance to aſſwage:
For he no ſooner was at large,
But Trulla ſtraight brought on the charge,
And in the ſelf-ſame limbo put

v. 1001, 1002. *And in the ſelf-ſame limbo put—The Knight and Squire—*] See an account of Juſtice Overdo in the ſtocks, Ben Jonſon's Bartholomew Fair, act iv. ſc. i.

v. 1003. *Where leaving them in Hockley i' th' hole.*] Alluding probably to the two old ballads, entitled, Hockley i' th' hole, to the tune of the Fiddler in the Stocks. See Old Ballads, Biblioth. Pepyſian. vol. i. No. 294, 295; altered 1674 to *i' the wretched hole*; reſtored 1704.

v. 1013, 1014. *Quoth he, th' one half of man, his mind,—Is,* ſui juris, *unconfin'd.*] Referring to that diſtinction in the civil law, "Sequitur de jure perſonarum alia diviſio: nam quædam perſonæ ſui juris ſunt, quædam alieno juri ſubjectæ." Juſtiniani Inſtitut. lib. iii. tit. 8. The reaſoning of Juſtice Adam Overdo in the ſtocks was much like this of Hudibras. Bartholomew Fair, act iv. ſc. i.

"*Juſt.* I do not feel it, I do not think of it; it is a thing without me.

Adam.

The Knight and Squire where he was ſhut:
Where leaving them in Hockley i' th' hole,
Their bangs and durance to condole,
Confin'd and conjur'd into narrow
Enchanted manſion to know ſorrow,
In the ſame order and array
Which they advanc'd, they march'd away.
But Hudibras, who ſcorn'd to ſtoop
To Fortune, or be ſaid to droop,
Chear'd up himſelf with ends of verſe,
And ſayings of philoſophers.
Quoth he, Th' one half of man, his mind,
Is, *ſui juris*, unconfin'd,
And cannot be laid by the heels,
Whate'er the other moiety feels.
'Tis not reſtraint nor liberty
That makes men priſoners or free;

Adam. Thou art above theſe batteries, theſe contumelies, "In te manca ruit fortuna," as thy friend Horace ſays; thou art one.

"Quem neque pauperies, neque mors, neque vincula terrent;"

and therefore, as another friend of thine ſays (I think it be thy friend Perſius), "Nec te quæſiveris extra."

From this ſpeech (as Mr. Byron obſerves) the Knight ſeems to have had a great ſhare of the Stoic in him; though we are not told ſo in his character. His Stoiciſm ſupported him in this his firſt direful miſhap: he relies wholly upon that virtue which the Stoics ſay is a ſufficient fund for happineſs. What makes the principle more apparent in him is the argument he urges againſt pain to the widow upon her viſit to him; which is conformable to the Stoical ſyſtem. Such reflections wonderfully abated the anguiſh and indignation that would have naturally riſen in his mind at ſuch bad fortune.

But perturbations that poſſeſs
The mind, or equanimities.
The whole world was not half ſo wide
To Alexander, when he cry'd,
Becauſe he had but one to ſubdue,
As was a paltry narrow tub to
Diogenes, who is not ſaid
(For ought that ever I could read)
To whine, put finger i' th' eye, and ſob,
Becauſe h' had ne'er another tub.
The ancients make two ſev'ral kinds
Of proweſs in heroic minds,
The active and the paſſive valiant;
Both which are *pari libra* gallant:
For both to give blows and to carry,
In fights are equi-neceſſary:
But in defeats, the paſſive ſtout
Are always found to ſtand it out

v. 1021, 1022. *The whole world was not half ſo wide—To Alexander, when he cry'd.*] "Alexander, qui, cum Anaxogoram plures mundos eſſe diſputantem audiſſet, ingemuiſſe dicitur, et lacrymas emiſiſſe, quod unum ex iis totum in ditionem redigere nequiviſſet." Beſſarionis Exhortat. ii. in Turcas. Aulæ Turcic. Deſcript. per N. Honigerum Koningſhorf, par. i. p. 340.

"Unus Pellæo juveni non ſufficit orbis——"
Juvenal, ſat. x. 168, *&c.*

"One world ſuffic'd not Alexander's mind;
Coop'd up, he ſeem'd in earth and ſeas confin'd,
And ſtruggling ſtretch'd his reſtleſs limbs about
The narrow globe, to find a paſſage out."
Dryden.

"When for more worlds the Macedonian cry'd,
He wiſt not Thetis in her lap did hide

Another

Moſt deſp'rately, and to out-do
The active, 'gainſt a conqu'ring foe.
Tho' we with blacks and blues are ſugill'd,
Or, as the vulgar ſay, are cudgell'd,
He that is valiant, and dares fight,
Though drubb'd, can loſe no honour by't.
Honour's a leaſe for lives to come,
And cannot be extended from
The legal tenant: 'tis a chattel
Not to be forfeited in battle.
If he that in the field is ſlain
Be in the bed of honour lain,
He that is beaten may be ſaid
To lie in honour's truckle-bed.
For as we ſee th' eclipſed ſun
By mortals is more gaz'd upon,
Than when adorn'd with all his light,
He ſhines in ſerene ſky moſt bright;

Another yet, a world reſerv'd for you,
To make more great than that he did ſubdue.
Waller's Panegyric on the Lord Protector.

See The Good Old Cauſe, Loyal Songs, reprinted 1731, vol. i. p. 220; Notes upon Creech's Lucretius, vol. i. p. 174; Annotations on Religio Medici, p. 105; Dr. Harris's Aſtronomical Dialogues, 2d edit. p. 3.

v. 1039. *Though we with blacks and blues are ſugill'd.*] From *ſugillo*, to beat black and blue.

v. 1048. *Be in the bed of honour lain.*] This is Serjeant Kito's deſcription of the bed of honour, ſee Farquhar's Recruiting Officer, edit. 1728, "That it is a mighty large bed, bigger by half than the great bed of Ware—Ten thouſand people may lie in it together, and never feel one another."

v. 1049, 1050. *He that is beaten may be ſaid—To lie in honour's truckle-bed.*] A pun upon the word *truckle*.

So valour, in a low eſtate,
Is moſt admir'd and wonder'd at.
Quoth Ralph, How great I do not know
We may by being beaten grow;
But none, that ſee how here we ſit,
Will judge us overgrown with wit.
As gifted brethren, preaching by
A carnal hour-glaſs, do imply
Illumination can convey
Into them what they have to ſay,
But not how much; ſo well enough
Know you to charge, but not draw off:

v. 1061, 1062. *As gifted brethren, preaching by—A carnal hour-glaſs*, &c.] In thoſe days there was always an hour-glaſs ſtood by the pulpit, in a frame of iron made on purpoſe for it, and faſtened to the board on which the cuſhion lay, that it might be viſible to the whole congregation; who, if the ſermon did not hold till the glaſs was out (which was turned up as ſoon as the text was taken), would ſay, that the preacher was lazy; and if he held out much longer, would yawn, and ſtretch, and by thoſe ſigns ſignify to the preacher, that they began to be weary of his diſcourſe, and wanted to be diſmiſſed. Theſe hour-glaſſes remained in ſome churches till within theſe forty years. (Dr. B.) Sir Roger L'Eſtrange, Fables, part ii. fab. 262, makes mention of a tedious holder-forth, that was three quarters through his ſecond glaſs, the congregation quite tired out and ſtarved, and no hope of mercy yet appearing; theſe things conſidered, a good charitable ſexton took compaſſion of the auditory, and procured their deliverance, only by a ſhort hint out of the ayle: "Pray, Sir, (ſays he) be pleaſed, when you have done, to leave the key under the door:" and ſo the ſexton departed, and the teacher followed him ſoon after. The writer of a tract, entitled, Independency Stript and Whipt, 1648, p. 14, obſerves, "That they could pray, or rather prate, by the Spirit, out of a tub, two hours at leaſt againſt the King and State." And it is propoſed, by the author of a tract, entitled, The Reformado preciſely charactered, by a Modern Church-warden, p. 5, that the hour-glaſs ſhould be turned out of doors; "for our extemporal preachers (ſays he) may not keep time with a clock, or glaſs; and ſo when they are out (which

For who, without a cap and bauble,
Having ſubdu'd a Bear and rabble,
And might with honour have come off,
Would put it to a ſecond proof?
A politic exploit, right fit
For Preſbyterian zeal and wit.
Quoth Hudibras, That cuckow's tone,
Ralpho, thou always harp'ſt upon:
When thou at any thing would'ſt rail,
Thou mak'ſt Preſbytery thy ſcale
To take the height on't, and explain
To what degree it is prophane;

(which is not very ſeldom), they can take leiſure to come in again: whereas, they that meaſure their meditations by the hour are often gravelled, by complying with the ſand." The famous Spintexts of thoſe days had no occaſion for Mr. Walter Jennings's experiment upon their hour-glaſſes, to lengthen their ſermons; the ſand of which running freely, was ſtopped by holding a coal to the lower part of the glaſs, which, as ſoon as withdrawn, run again freely, and ſo *toties quoties*. Dr. Plot's Staffordſhire, chap. ix. § iii. p. 333.

v. 1067, 1068. *For who, without a cap and bauble,—Having ſubdu'd a bear and rabble*, &c.] It is a London proverb, "That a fool will not part with his bauble for the Tower of London:" Fuller's Worthies, p. 196. Mr. Walker, ſpeaking of General Fairfax, Hiſtory of Independency, part i. p. 43, ſays, "What will not a fool in authority do when he is poſſeſſed by knaves? miſerable man! his foolery hath ſo long waited on Cromwell's and Ireton's knavery, that it is not ſafe for him now to ſee his folly, and throw by his cap, with a bell, and his bauble."

v. 1072. *For Preſbyterian zeal and wit.*] Ralpho looked upon their ill plight to be owing to his maſter's bad conduct; and, to vent his reſentment, he ſatirizes him in the moſt affecting part of his character, his religion. This, by degrees, brings on the old argument about ſynods: the Poet, who thought he had not ſufficiently laſhed claſſical aſſemblies, very judiciouſly completes it, now there is full leiſure for it. (Mr. B.) See Don Quixote, vol. i. b. iii. p. 178.

Whats'ever will not with (thy what d'ye call)
Thy light jump right, thou call'ſt ſynodical.
As if Preſbytery were a ſtandard,
To ſize whats'ever's to be ſlander'd.
Doſt not remember how, this day,
Thou to my beard waſt bold to ſay,
That thou could'ſt prove bear-baiting, equal
With ſynods, orthodox and legal?
Do, if thou can'ſt, for I deny't,
And dare thee to't, with all thy light.
Quoth Ralpho, Truly, that is no
Hard matter for a man to do,
That has but any guts in's brains,
And could believe it worth his pains:
But ſince you dare and urge me to it,
You'll find I've light enough to do it.
Synods are myſtical bear-gardens,
Where elders, deputies, church-wardens,
And other members of the court,
Manage the Babyloniſh ſport,
For prolocutor, ſcribe, and bear-ward,
Do differ only in a mere word.

v. 1091. *That has but any guts in's brains.*] Sancho Pancha expreſſes himſelf in the ſame manner to his maſter, Don Quixote, upon his miſtaking the barber's baſon for Mambrino's helmet. Don Quixote, part i. b. iii. chap. xi. p. 273; ſee vol. iii. chap. ii. p. 21, vol. iv. chap. vii. p. 710. "Who the devil (ſays he) can hear a man call a barber's baſon a helmet, and ſtand to it, and vouch it for days together, and not think him that ſays it ſtark mad, or without guts in his brains."

BRITISH MUSEUM

Hogarth. del. Ridley sculp.

Published by Vernor & Hood, 31 Poultry, Dec.r 1.1798.

Both are but ſeveral ſynagogues
Of carnal men, and bears and dogs:
Both Antichriſtian aſſemblies,
To miſchief bent as far's in them lies:
Both ſtave and tail, with fierce conteſts,
The one with men, the other beaſts.
The diff'rence is, the one fights with
The tongue, the other with the teeth;
And that they bait but bears in this,
In th' other ſouls and conſciences;
Where ſaints themſelves are brought to ſtake
For goſpel-light, and conſcience-ſake;
Expos'd to ſcribes and preſbyters,
Inſtead of maſtiff dogs and curs:
Than whom th' have leſs humanity,
For theſe at ſouls of men will fly.
This to the prophet did appear,
Who in a viſion ſaw a Bear,
Prefiguring the beaſtly rage
Of church-rule, in this latter age;
As is demonſtrated at full
By him that baited the Pope's bull.

v. 1095. *Synods are myſtical bear-gardens.*] See Notes upon Canto i. v. 193, 194, and Mercurius Ruſticus, No. 12, p. 125, where the trials of clergymen by committees are entitled *bear-baitings.*

v. 1117, 1118. *This to the Prophet did appear,—Who in a viſion ſaw a Bear.*] This Prophet is Daniel, who relates the viſion, in chap. vii. v. 5.

* v. 1122. *By him that baited the Pope's bull.*] A learned divine in King James's time wrote a polemic work againſt the Pope, and gave it that unlucky nickname of The Pope's Bull baited.

Bears naturally are beaſts of prey,
That live by rapine; ſo do they.
What are their orders, conſtitutions,
Church-cenſures, curſes, abſolutions,
But ſev'ral myſtic chains they make
To tie poor Chriſtians to the ſtake;
And then ſet Heathen officers,
Inſtead of dogs, about their ears?
For to prohibit and diſpenſe,
To find out, or to make offence;
Of hell and heaven to diſpoſe,

v. 1129, 1130. *And then ſet Heathen officers,—Inſtead of dogs, about their ears.*] They were much more tyrannical in office than any officers of the biſhops' courts; and it was a pity that they did not now and then meet with the puniſhment that was inflicted upon the archbiſhop's apparitor, *anno* 18 Edw. I. who having ſerved a citation upon Boga de Clare, in parliament-time, his ſervants made the apparitor eat both citation and wax. "Cum Johannes [de Waleys] in pace domini regis, et ex parte Archiepiſcopi, intraſſet domum prædicti Bogonis de Clare, in civitate London, et ibidem detuliſſet quaſdam literas de citatione quadam faciendâ: quidam de familiâ prædicti Bogonis, ipſum Johannem literas illas, et etiam ſigilla appenſa, vi, et contra voluntatem ſuam, manducare fecerunt, et ipſum ibidem impriſonaverunt, et male tractârunt, contra pacem domini, et ad dampnum ipſius Johannis 20 d. et etiam in contemptum domini regis, 2000l." Prynne's Parliamentary Writs, part iv. p. 825. See likewiſe Nelſon's Rights of the Clergy, under the title Apparitor.

v. 1131, 1132, 1133, 1134. *For to prohibit and diſpenſe,—To find out, or to make offence,—Of hell and heaven to diſpoſe,—To play with ſouls at faſt and looſe.*] They acted much like the Popiſh biſhop, in Poggius's Fable, entitled, A Biſhop and a Curate; ſee L'Eſtrange's Fables, vol. i. fab. 356. He informs us of a curate, who gave his dog a Chriſtian burial: the biſhop threatened a ſevere puniſhment for profaning the rites of the church: but when the curate informed him, that the dog made his will, and had left him a legacy of a hundred crowns, he gave the prieſt abſolution, found it a very good will, and a very canonical burial. See a ſtory to the ſame purpoſe, Gil Blas, edit. 1716, p. 2.

v. 1139.

To play with ſouls at faſt and looſe;
To ſet what characters they pleaſe,
And mulcts on ſin or godlineſs;
Reduce the church to goſpel-order,
By rapine, ſacrilege, and murder;
To make Preſbytery ſupreme,
And Kings themſelves ſubmit to them;
And force all people, though againſt
Their conſciences, to turn ſaints;
Muſt prove a pretty thriving trade,
When ſaints monopoliſts are made;

v. 1139. *To make Preſbytery ſupreme,* &c.]

"Whilſt blind ambition, by ſucceſſes fed,
Hath you beyond the bounds of ſubjects led;
Who, taſting once the ſweets of royal ſway,
Reſolved now no longer to obey:
For Preſbyterian pride conteſts as high,
As doth the Popedom, for ſupremacy."
An Elegy on King Charles I. p. 13.

v. 1140. *And Kings themſelves ſubmit to them.*] A ſneer upon the Diſciplinarians, and their book of diſcipline publiſhed in Queen Elizabeth's days, in which is the following paſſage: "Kings no leſs than the reſt muſt obey, and yield to the authority of the eccleſiaſtical magiſtrate." Eccleſiaſtical Diſcipline, p. 142. And Cartwright ſays, "that princes muſt remember to ſubject themſelves to the church, and to ſubmit their ſceptres, and throw down their crowns before the church; yea to lick the duſt off the feet of the church:" T. Cartwright, p. 645. Cartwright being aſked, Whether the King himſelf might be excommunicated? anſwered, "That excommunications may not be exerciſed on Kings, I utterly diſlike." See Lyſimachus Nicanor, p. 34. "Even princes and magiſtrates ought to be ſubject to eccleſiaſtical diſcipline." Full and plain Declaration of Diſcipline, by W. Travers. Mr. Strype confirms this, and obſerves, Life of Whitgift, p. 333, "That they make the prince ſubject to the excommunication of the elderſhip, where ſhe remaineth, or elſe they hold her not a child of the church." Buchanan held, "That miniſters may excommunicate princes, and they, being by excommunication caſt into hell, are not worthy to enjoy any life upon earth." De Jure Regis

When pious frauds and holy ſhifts
Are diſpenſations and gifts,
Their godlineſs becomes mere ware,
And every ſynod but a fair.
Synods are whelps of th' inquiſition,
A mongrel breed of like pernicion,

apud Scotos, p. 70; Lyſimachus Nicanor, p. 34. See the opinions of others, to the ſame purpoſe, L'Eſtrange's Diſſenters Sayings, part ii. § viii. p. 39, *&c.* and Preſbytery diſplayed, by Sir Roger L'Eſtrange. "The tribunal of the inquiſition (to which our Engliſh inquiſitors in thoſe times might juſtly have been compared) is ariſen to that height in Spain, that the King of Caſtile, before his coronation, ſubjects himſelf and all his dominions, by a ſpecial oath, to the moſt holy tribunal of this moſt ſevere inquiſition." Baker's Hiſtory of the Inquiſition, chap. vii. p. 48.

v. 1145. *When pious frauds.*] An alluſion to the pious frauds of the Romiſh church, in which they were reſembled by theſe fanatics.

v. 1152. *Of ſcribes, commiſſioners, and triers.*] The Preſbyterians had particular perſons commiſſioned by order of the Two Houſes, to try ſuch perſons as were to be choſen ruling elders in every congregation; and in an ordinance of the Lords and Commons in Parliament, dated Die Veneris, 26th of September 1646, there is a liſt of the names of ſuch perſons as were to be triers and judges of the integrity and abilities of ſuch as were to be choſen elders within the province of London, and the dueneſs of their election: the ſcribes regiſtered the acts of the claſſis. There is nothing in this ordinance concerning the trial of ſuch as were to be made miniſters; becauſe, a month before, there was an ordinance, dated Die Veneris, 28th of Auguſt, 1646, whereby it is ordained, that the ſeveral and reſpective claſſical preſbyteries, within the ſeveral reſpective bounds, may and ſhall appear, examine, and ordain preſbyters, according to the directory for ordination, and rules for examination, which rules are ſet down in this ordinance of the directory. See an abſtract of the directory in the preface. (Dr. B.)

The learned Dr. Pocock, as Dr. Twells obſerves in his Life, p. 41, was called before the triers ſome time after, for inſufficiency of learning, and after a long attendance, was diſmiſſed at the inſtance of Dr. Owen. This is confirmed by Dr. Owen, in a letter to Secretary Thurloe, Oxford, March 20, 1652-3. Thurloe's State Papers, vol. iii. p. 281. "One thing, ſays he, I muſt needs trouble you with: there are in Berkſhire ſome men of mean quality and condition,

And growing up, became the ſires
Of ſcribes, commiſſioners, and triers;
Whoſe bus'neſs is, by cunning ſlight,
To caſt a figure for men's light;
To find, in lines of beard and face,
The phyſiognomy of grace;

condition, raſh, heady, enemies of tithes, who are the commiſſioners for ejecting of miniſters: they alone ſit and act, and are at this time caſting out, on very ſlight and trivial pretences, very worthy men; one in ſpecial they intend next week to eject, whoſe name is Pocock, a man of as unblameable a converſation as any that I know living; of repute for learning throughout the world, being the Profeſſor of Hebrew and Arabic in our Univerſity: ſo that they exceedingly exaſperate all men, and provoke them to the height." No wonder then that Dr. Pocock, in his Porta Moſis, p. 19, ſtyles them, Genus Hominum, plane ἄτοπον καὶ ἄλογον; ſee George Fox's Letter to the Triers, Journal, p. 147.

Dr. South ſays, Sermons, vol. iii. p. 543, "That they were moſt properly called Cromwell's Inquiſition; and that they would pretend to know mens hearts, and inward bent of their ſpirits, (as their word was) by their very looks: but the truth is, as the chief pretence of thoſe triers was to enquire into mens gifts, ſo, if they found them to be well gifted in the hand, they never looked any further; for a full and free hand was with them an abundant demonſtration of a gracious heart, a word in great requeſt in thoſe times."

v. 1155. *To find, in lines of beard and face.*] The following obſervation of Dr. Echard, ſee Anſwer to the Obſervations on the Grounds, &c. p. 22, is a juſt ſatire upon the Preciſians of thoſe times. "Then it was (ſays he) that they would ſcarce let a round faced man go to heaven. If he had but a little blood in his cheeks his condition was accounted very dangerous; and it was almoſt an infallible ſign of reprobation: and I will aſſure you, a very honeſt man of a ſanguine complexion, if he chanced to come nigh an officious zealot's houſe, might be ſet in the ſtocks, only for looking freſh in a froſty morning."

And Mr. Walker obſerves of them, Hiſtory of Independency, part ii. p. 75, "That in thoſe days there was a cloſe inquiſition of godly cut-throats, which uſed ſo much foul play as to accuſe men upon the character of their cloaths and perſons."

v. 1156. *The phyſiognomy of grace.*] Theſe triers pretended to great ſkill in this reſpect: and if they diſliked the beard or face of a man,

And by the ſound and twang of noſe,
If all be ſound within, diſcloſe;
Free from a crack or flaw of ſinning,
As men try pipkins by the ringing;
By black caps, underlaid with white,
Give certain gueſs at inward light;
Which ſergeants at the goſpel wear,
To make the ſpiritual calling clear.
The handkerchief about the neck
(Canonical cravat of Smec,

a man, they would for that reaſon alone refuſe to admit him, when preſented to a living, unleſs he had ſome powerful friend to ſupport him. "The queſtions that theſe men put to the perſons to be examined were not abilities and learning, but grace in their hearts, and that with ſo bold and ſaucy an inquiſition, that ſome mens ſpirits trembled at the interrogatories; they phraſing it ſo as if (as was ſaid at the council of Trent) they had the Holy Ghoſt in a cloakbag." Heath's Chronicle, p. 359.

Their queſtions generally were theſe (or ſuch like), "When were you converted? Where did you begin to feel the motions of the Spirit? In what year? In what month? In what day? About what hour of the day had you the ſecret call, or motion of the Spirit to undertake and labour in the miniſtry? What work of grace has God wrought upon your ſoul? and a great many other queſtions about regeneration, predeſtination, and the like. See Mr. Sadler's Inquiſitio Anglicana; Impartial Examination of Mr. Neale's 4th volume of the Hiſtory of the Puritans; Dr. Walker's Sufferings of the Epiſcopal Clergy, part i. p. 171. They would try, as is obſerved by our Poet, whether they had a true whining voice, and could ſpeak dexterouſly through the noſe. See the remarkable examination of an univerſity gentleman, Spectator, No. 494. Dr. Gwither, in his Diſcourſe of Phyſiognomy, ſee Philoſophical Tranſactions, vol. xviii. No. 210. p. 119, 120, endeavours to account for the expecting face of the Quakers, waiting the pretended ſpirit, and the melancholy face of the ſectaries.

v. 1161. *By black caps, underlaid with white.*] George Fox, the Quaker, obſerves, Journal, p. 254, "That the prieſts in thoſe times had on their heads two caps, a black one and a white one;" and Mr. Petyt, ſpeaking of their preachers, Viſions of the Reformation,

From whom the inſtitution came,
When church and ſtate they ſet on flame,
And worn by them as badges then
Of ſpiritual warfaring men)
Judge rightly if regeneration
Be of the neweſt cut in faſhion:
Sure 'tis an orthodox opinion,
That grace is founded in dominion.
Great piety conſiſts in pride;
To rule is to be ſanctify'd:

mation, p. 84, ſays, "The white border upon his black cap made him look like a black jack tipped with ſilver."

"Now what a whet ſtone was it to devotion,
To ſee the pace, the looks, and ev'ry motion
O' th' Sunday Levite, when up ſtairs he march'd?
And firſt, behold his little band ſtiff ſtarch'd,
Two caps he had, and turns up that within,
You'd think he were a black pot tipp'd with tin."
A Satyr againſt Hypocrites, p. 6.

Dr. Thomas Goodwin was called *Thomas with the nine caps.*

"Pro Præſide, cui quemquam parem *Dr. Oliver.*
Vix ætas noſtra dedit.
En vobis Stultum Capularem. *Dr. Goodwin, vulg. dict.* Nine caps.
Ad clavum jam qui ſedet."

Vid. Ruſtic. Academiæ Oxonienſis nuper Reformatæ Deſcrip. in Viſitatione Fanatica, A.D. 1648, Londini, impenſis J. Redmayne. p. 15.

v. 1163. *Which ſergeants at the goſpel wear.*] Alluding to the coif worn by ſergeants at law. *Serjeant, ſerviens ad legem.*—"Serjanti ſtantes promiſcue extra (qu.) repagula curiæ, quæ Barros vocant, abſque pilei honore, ſed tenui calyptra, que coifa dicitur, induti, cauſas agunt et promovent." Spelmanni Gloſſar. p. 512.

v. 1166. *Canonical cravat,* &c.] * Smectymnus was a club of five parliamentary holders-forth, the characters of whoſe names and talents were by themſelves expreſſed in that ſenſeleſs and inſignificant word: they wore handkerchiefs about their necks for a note of diſtinction (as the officers of the Parliament-army then did), which afterwards degenerated into carnal cravats. About the beginning of the Long Parliament, in the year 1641, theſe five

wrote

To domineer, and to controul,
Both o'er the body and the ſoul,
Is the moſt perfect diſcipline
Of church-rule, and by right divine.
Bell and the Dragon's chaplains were
More moderate than theſe by far:
For they (poor knaves) were glad to cheat,
To get their wives and children meat;
But theſe will not be fobb'd off ſo,
They muſt have wealth and power too;
Or elſe with blood and deſolation
They'll tear it out o' th' heart o' th' nation.
Sure theſe themſelves from primitive
And Heathen prieſthood do derive,

wrote a book againſt Epiſcopacy and the Common Prayer, to which they all ſubſcribed their names, being Stephen Marſhall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurſtow, and from thence they and their followers were called *Smectymnuans*. They are remarkable for another pious book, which they wrote ſome time after that, entitled, The King's Cabinet unlocked, wherein all the chaſte and endearing expreſſions in the letters that paſſed betwixt his Majeſty King Charles I. and his royal conſort are, by theſe painful labourers in the devil's vineyard, turned into burleſque and ridicule. Their books were anſwered with as much calmneſs and gentleneſs of expreſſion, and as much learning and honeſty, by the Reverend Mr. Symonds, then a deprived clergyman, as theirs were ſtuffed with malice, ſpleen, and raſcally invectives.

v. 1183. *For they (poor knaves) were glad to cheat*, &c.] See Hiſtory of the Deſtruction of Bell and the Dragon, v. 15. "The great gorbellied idol called the Aſſembly of Divines (ſays Overton, in his Arraignment of Perſecution, p. 35) is not aſhamed, in this time of ſtate neceſſity, to guzzle down and devour daily more at an ordinary meal than would make a feaſt for Bell and the Dragon; for beſides their fat benefices forſooth, they muſt have their four ſhillings a day for ſitting in conſtollidation."

v. 1191. *When butchers were the only clerks.*] The prieſts killed the beaſts for ſacrifice. See Dr. Kennet's Roman Antiquities.

When butchers were the only clerks,
Elders, and preſbyters of kirks,
Whoſe directory was to kill,
And ſome believe it is ſo ſtill.
The only diff'rence is, that then
They ſlaughter'd only beaſts, now men.
For then to ſacrifice a bullock,
Or, now and then, a child, to Moloch,
They count a vile abomination,
But not to ſlaughter a whole nation.
Preſbytery does but tranſlate
The Papacy to a free ſtate;
A common-wealth of Popery,
Where every village is a ſee

v. 1198. *Or, now and then, a child, to Moloch.*] See Jerem. xxxii. 35; Scot's Diſcovery of Witchcraft, b. xi. p. 190; Notes upon the ſecond part of Cowley's Davideis, vol. i. p. 303; Spect. No. 309.

v. 1203, 1204. *A common-wealth of Popery,—Where ev'ry village is a ſee.*] The reſemblance of the Papiſt and Preſbyterian, under the names of *Peter* and *Jack*, is ſet forth by the author of A Tale of a Tub, p. 207. 3d edit. "It was (ſays he) among the great misfortunes of Jack, to bear a huge perſonal reſemblance with his brother Peter; their humour and diſpoſition was not only the ſame, but there was a cloſe analogy in their ſhapes, their ſize, and their mien; inſomuch, as nothing was more frequent than for a bailiff to ſeize Jack by the ſhoulder, and cry, "Mr. Peter, you are the King's priſoner;" or at other times, for one of Peter's neareſt friends to accoſt Jack, with open arms, "Dear Peter, I am glad to ſee thee, Pray ſend me one of your beſt medicines for the worms."

"Thoſe men, (the Preſbyterians, ſays Lilly, Life, p. 84) to be ſerious, would preach well, but they were more lordly than biſhops, and uſually in their pariſhes more tyrannical than the Great Turk."

"To ſubject ourſelves to an aſſembly, (ſays Overton, Arraignment of Perſecution, p. 36) raze out Epiſcopacy, ſet up Preſbyterian Prelacy, what more prelatical than ſuch preſumption?—You have ſo played the Jeſuits, that, it ſeems, we have only put

As well as Rome, and muſt maintain
A tithe-pig metropolitan;
Where every Preſbyter and Deacon
Commands the keys for cheeſe and bacon,

down the men, not the function, caught the ſhadow, and let go the ſubſtance."

"For whereas but a few of them did flouriſh,
Now here's a biſhop over every pariſh:
Thoſe biſhops did by proxy exerciſe,
Theſe by their elders rule, and their own eyes,"
A long-winded Lay-Lecture, printed 1647, p. 6.

"The pox, the plague, and each diſeaſe
Are cur'd, though they invade us;
But never look for health nor peace,
If once Preſbytery jade us.
When every prieſt becomes a Pope,
When tinkers and ſow-gelders
May, if they can but 'ſcape the rope,
Be princes and lay-elders."
Sir John Birkenhead revived, p. 20.

"Nay all your Preachers, women, boys, and men,
From Maſter Calamy, to Mrs. Ven,
Are perfect Popes, in their own pariſh grown;
For, to undo the ſtory of Pope Joan,
Your women preach too, and are like to be
The Whore of Babylon as much as ſhe."
The Puritan and Papiſt, by Mr. Abraham Cowley, 2d edit. p. 5.

See Lord Broghill's Letter to Thurloe, concerning the Scotch Clergy, Thurloe's State Papers, vol. iv. p. 41.

v. 1208. *Commands the keys for cheeſe and bacon.*] It is well known what influence diſſenting teachers of all ſects and denominations have had over the purſes of the female part of their flocks; though few of them have been maſters of Daniel Burgeſs's addreſs, who, dining or ſupping with a gentlewoman of his congregation, and a large uncut Cheſhire cheeſe being brought upon the table, aſked her where he ſhould cut it? ſhe replied, Where you pleaſe, Mr. Burgeſs. Upon which he gave it to a ſervant in waiting, bid him carry it to his houſe, and he would cut it at home.

Mr. Selden makes this obſervation, in his ſtory of the keeper of the Clink (priſon), Table Talk, p. 106. "He had (ſays he) prieſts of ſeveral ſorts ſent unto him. As they came in, he aſked them who they were. Who are you? (ſays he to the firſt). *I am a prieſt of*

And every hamlet's governed
By's Holineſs, the church's head,
More haughty and ſevere in's place
Than Gregory or Boniface.

of the church of Rome. You are welcome, (ſays the keeper) there are thoſe who will take care of you. And who are you? *A ſilenced miniſter.* You are welcome too, I ſhall fare the better for you. And who are you? *A miniſter of the church of England.* Oh! God bleſs me (quoth the keeper), I ſhall get nothing by you, I am ſure! you may lie, and ſtarve, and rot, before any body will look after you."

v. 1211, 1212. *More haughty and ſevere in's place,—Than Gregory———*] Gregory VII. (before called Hildebrand) was a Tuſcan by nation, and the ſon of a ſmith. Whilſt he was but a lad in his father's ſhop, and ignorant of letters, he by mere accident framed theſe words out of little bits of wood: "His dominion ſhall be from one ſea to the other." This is told of him by Brietius, *ad ann.* 1073, as a prognoſtic of his future greatneſs. In the year 1073, on the 30th of June, he was conſecrated Pope.—He was a man of a fierce and haughty ſpirit, governed by nothing but pride and ambition, the fury and ſcourge of the age he lived in, and the moſt inſolent tyrant of the Chriſtian world; that could dream of nothing elſe but the promoting Saint Peter's *regale*, by the addition of ſcepters and diadems; and in this regard he may be ſaid to be the firſt Roman Pontiff that ever made an attempt upon the rights of princes. See Mr. Laurence Howel's Hiſtory of the Pontificate, 2d edit. p. 229, 230. Hiſt. Hildebrand, per Bennonem Cardinalem, folio, Franc. 1581.

Ibid. ——*or Boniface.*] Boniface VIII. was elected Pope *anno* 1294. His haughty behaviour to crowned heads was inſupportable: for he was not content with the ſupremacy in ſpirituals, but claimed the right of diſpoſing of temporal kingdoms. This is plain from the claim he laid to Scotland, as appears from his letter ſent to our King Edward I. He ſent it to Robert Archbiſhop of Canterbury, obliging him, upon pain of ſuſpenſion *ab officio et beneficio*, to deliver it to the King.—He demanded feudal obedience from Philip the Fair, King of France, which he diſdaining to comply with, returned this contumelious anſwer to his inſolent demand: *Sciat tua maxima fatuitas*, &c. a reply not a little grating to his Holineſs. He was the firſt that inſtituted the ſacred year at Rome called the *Jubilee*.—Nothing ſhewed his inſatiable thirſt of power more than that one clauſe of his decretal, "De Majoratu et Obedientiâ; porro ſubeſſe humano pontifici omnes creaturas humanas declaramus, dicimus, definimus, et pronunciamus omnino eſſe de neceſſitate ſalutis." Extrav. Commun. lib. i. tit. viii. cap. i. making the obedience of all creatures living to the ſee of Rome an ar-

Such church muſt (ſurely) be a monſter
With many heads: for if we conſter
What in th' Apocalyps we find,
According to th' Apoſtle's mind,
'Tis that the Whore of Babylon
With many heads did ride upon;
Which heads denote the ſinful tribe
Of deacon, prieſt, lay-elder, ſcribe.
Lay-elder, Simeon to Levi,
Whoſe little finger is as heavy
As loins of patriarchs, prince-prelate,
And biſhop-ſecular. This zealot
Is of a mongrel, diverſe kind,
Cleric before, and lay behind;
A lawleſs linſy-woolſy brother,
Half of one order, half another;
A creature of amphibious nature,
On land a beaſt, a fiſh in water;

ticle of ſalvation. Certainly there never was a greater complication of ambition, craft, treachery, and tyranny in any one man, than in this Pope; whoſe infamous life juſtly drew this proverbial ſaying upon him in after times: "That he crept into the Papacy like a fox, ruled like a lion, and died like a dog." Vid. Tho. Walſingham. Hiſt. Angliæ; Camdeni Anglica, Normanica, &c. 1603, p. 62. See more, Howel's Hiſtory of the Pontificate, p. 428, &c.

v. 1217. *'Tis that the Whore of Babylon.*] See Rev. xvii. 7, 8.

v. 1227. *A lawleſs linſy woolſy brother.*] Andrew Crawford, a Scotch preacher, (ſays Sir R. L'Eſtrange, Key to Hudibras, ſee Cleveland's Hue and Cry after Sir John Preſbyter, Works, p. 50) but the author of A Key, explaining ſome characters in Hudibras, 1706, p. 12, ſays, it was William Dunning, a Scotch preſbyter, one of a turbulent and reſtleſs ſpirit, diligent for promoting the cauſe of the kirk.

That always preys on grace or ſin,
A ſheep without, a wolf within.
This fierce inquiſitor has chief
Dominion over men's belief
And manners; can pronounce a ſaint
Idolatrous, or ignorant,
When ſuperciliouſly he ſifts
Through coarſeſt boulter other's gifts:
For all men live and judge amiſs
Whoſe talents jump not juſt with his.
He'll lay on gifts with hands, and place
On dulleſt noddle light and grace,
The manufacture of the kirk.
Thoſe paſtors are but th' handy-work
Of his mechanic paws, inſtilling
Divinity in them by feeling;
From whence they ſtart up choſen veſſels,
Made by contact, as men get meazles.

v. 1232. *A ſheep without, a wolf within.*] Or a wolf in ſheep's cloathing, Matt. vii. 15. See Abſtemius's Fable of a Wolf in a Sheep's Skin, with Sir Roger L'Eſtrange's reflection, Fables, part i. fab. 328.

v. 1242. *On dulleſt noddle.*] Many of them, it is plain, from the hiſtory of thoſe times, were as low in learning as the perſon mentioned by Mr. Henry Stephens, ſee Prep. Treatiſe to Herodotus, p. 238, who, applying to a Popiſh biſhop for orders, and being aſked this queſtion, to try his learning and ſufficiency, Who was father to the four ſons of Aymond? (Aymon. qu.) and knowing not what to anſwer, was refuſed as inſufficient, who returning home to his father, and ſhewing the reaſon why he was not ordained, his father told him he was a very aſs, that could not tell who was father to the four ſons of Aymond. "See, I pray thee, (quoth he) yonder is Great John the ſmith, who has four ſons; if a man ſhould aſk thee, Who was their father? wouldſt thou not ſay, that it was Great John the ſmith? Yes (quoth he), now

So Cardinals, they ſay, do grope
At th' other end the new made Pope.
Hold, hold, quoth Hudibras, Soft fire,
They ſay, does make ſweet malt. Good
Feſtina lente, Not too faſt; [Squire,
For haſte (the proverb ſays) makes waſte.
The quirks and cavils thou doſt make
Are falſe, and built upon miſtake:
And I ſhall bring you with your pack
Of ſalacies, t' *Elenchi* back;
And put your arguments in mood

I underſtand it. Thereupon he went again, and being aſked a ſecond time, Who was father to the four ſons of Aymond? He anſwered, It was Great John the ſmith." Durandus's reflection upon the clergy of his time might have been juſtly enough applied to theſe: "Aurei et argentei facti ſunt calices, lignei vero ſacerdotes." Browne's Append. ad Faſcicul. Rer. expetendar. et fugiendar. cap. vi. p. 140. By the author of a tract, entitled, The Reformado preciſely characterized, p. 13. Pub. Libr. Cambr. 19. 9. 7. their clergy are bantered upon this head: "He muſt abominate the Greek Fathers, Chryſoſtom, Baſil, and all the bundle of ſuch unwholſome herbs; alſo the Latins, whom the pot-bellied gray-heads of the town call St. Ambroſe, St. Auguſtine, *&c.*: the intricate ſchoolmen, as Aquinas, and our deviliſh learned countryman, Alexander Halenſis, ſhall not come within the ſphere of his torrid brain, leſt his *pia mater* be confounded with their ſubtle diſtinctions; but, by a ſpecial diſpenſation, he may (for name's ſake) caſt an eye ſometimes upon Scotus, and, when he hath married a ſiſter, upon Cornelius a Lapide."

v. 1249, 1250. *So Cardinals, they ſay, do grope—At th' other end the new made Pope.*] * This relates to the ſtory of Pope Joan, who was called John VIII. Platina ſaith ſhe was of Engliſh extraction, but born at Mentz; who, having diſguiſed herſelf like a man, travelled with her paramour to Athens, where ſhe made ſuch progreſs in learning, that, coming to Rome, ſhe met with few that could equal her: ſo that, on the death of Pope Leo IV. ſhe was choſen to ſucceed him; but being got with child by one of her domeſtics, her travail came upon her between the Coloſſian theatre and St. Clement's, as ſhe was going to the Lateran church, and ſhe died

And figure to be underſtood.
I'll force you by right ratiocination
To leave your vitilitigation,
And make you keep to the queſtion cloſe,
And argue *dialecticῶs*.
The queſtion then, to ſtate it firſt,
Is, which is better or which worſt,
Synods or Bears. Bears I avow
To be the worſt, and Synods thou.
But to make good th' aſſertion,
Thou ſay'ſt th' are really all one.

died upon the place, having ſat two years, one month, and four days, and was buried there without any pomp. He owns, that, for the ſhame of this, the Popes decline going through this ſtreet to the Lateran; and that, to avoid the like error, when any Pope is placed in the porphyry chair, his genitals are felt by the youngeſt deacon, through a hole made for that purpoſe; but he ſuppoſes the reaſon of that to be, to put him in mind that he is a man, and obnoxions to the neceſſities of nature; whence he will have that ſeat to be called, *ſedes ſtercoraria*. This cuſtom is bantered by Johannes Pannonius, in an epigram turned into French, by Henry Stephens, ſee Prep. Treat. to his Apology for Herodotus, p. 337, and tranſlated into Engliſh. The curious reader may ſee a draught of the chair in which the new Pope ſits to undergo this ſcrutiny, in the 2d vol. of Miſſon's Travels, p. 82.

v. 1253. Feſtina lente, *Not too faſt*, &c.] Vid. Eraſmi. Adag. chil. ii. cent. ii. prov. 1.

v. 1262. *To leave your vitilitigation.*] * *Vitilitigation* is a word the Knight was paſſionately in love with, and never failed to uſe it on all poſſible occaſions; and therefore to omit it when it fell in the way, had argued too great a neglect of his learning and parts, though it means no more than a perverſe humour of wrangling. The author of a tract, entitled, The ſimple Cobbler of Agawam in America, *&c.* p. 15, ſpeaking of the ſectaries of thoſe times, ſays, "It is a moſt toilſome taſk to run the wild-gooſe chace after a well-breathed opinioniſt; they delight in vitilitigation," *&c.*

v. 1264. *And argue* dialecticῶs.] That is, according to the rules of logic.

If ſo, not worſe; for if th' are *idem*,
Why then *tantundem dat tantidem*;
For if they are the ſame, by courſe,
Neither is better, neither worſe:
But I deny they are the ſame,
More than a maggot and I am.
That both are *animalia*,
I grant, but not *rationalia*:
For though they do agree in kind,
Specific difference we find,
And can no more make Bears of theſe
Than prove my horſe is Socrates.
That Synods are bear-gardens too,
Thou doſt affirm; but I ſay, No:
And thus I prove it, in a word,
Whats'ever aſſembly's not impower'd
To cenſure, curſe, abſolve, and ordain,
Can be no Synod: But bear-garden
Has no ſuch power, *ergo* 'tis none;
And ſo thy ſophiſtry's o'erthrown.
But yet we are beſide the queſtion,
Which thou didſt raiſe the firſt conteſt on;
For that was, Whether Bears are better

v. 1307, 1308. *Whelp'd without form, until the dam—Has lick'd it into ſhape and frame.*

——— "Nec funera vulgo
Tam multa informes urſi ſtragemque dederunt."
Virgil. Georgic. iii. 246, &c.

"Hi

Than Synod-men? I ſay, *Negatur*.
That Bears are beaſts, and Synods men,
Is held by all: They're better then;
For Bears and Dogs on four legs go,
As beaſts; but Synod-men on two.
'Tis true, they all have teeth and nails;
But prove that Synod-men have tails,
Or that a rugged, ſhaggy fur
Grows o'er the hide of Preſbyter,
Or that his ſnout and ſpacious ears
Do hold proportion with a Bear's.
A Bear's a ſavage beaſt, of all
Moſt ugly and unnatural,
Whelp'd without form, until the dam
Has lick'd it into ſhape and frame;
But all thy light can ne'er evict,
That ever Synod-man was lick'd,
Or brought to any other faſhion
Than his own will and inclination.
But thou doſt further yet in this
Oppugn thyſelf and ſenſe, that is,
Thou would'ſt have Preſbyters to go
For Bears and Dogs, and Bearwards too:

" Hi ſunt candida, informiſque caro, paulo muribus major, ſine oculis, ſine pilo, ungues tantum prominent; hanc lambendo paulatim figurant." Plinii Nat. Hiſt. lib. viii. c. 36. See this opinion confuted by Sir Thomas Browne, Vulgar Errors, b. iii. ch. vi.

" So watchful Bruin forms, with plaſtic care,
Each glowing lump, and brings it to a bear."
Dunciad, book i. 99, 100.

A ſtrange chimæra of beaſts and men,
Made up of pieces heterogene;
Such as in nature never met
In eodem ſubjecto yet.
Thy other arguments are all
Suppoſures, hypothetical,
That do but beg, and we may chuſe
Either to grant them, or refuſe.
Much thou haſt ſaid, which I know when
And where thou ſtol'ſt from other men,
(Whereby 'tis plain thy light and gifts

v. 1317. 1318. *A ſtrange chimæra of beaſts and men,—Made up of pieces heterogene.*] Alluding to the fable of Chimæra, deſcribed by Ovid, Metam. lib. ix. l. 646, &c.

"Quoque Chimera jugo mediis in partibus ignem,
Pectus et ora leæ, caudam ſerpentis habebat."
——"And where Chimæra raves—
On craggy rocks, with lion's face and mane,
A goat's rough body, and a ſerpent's train." Sandys.

"The Chimæra deſcribed to be ſuch, (ſays Mr. Sandys, Notes, edit. 1640, p. 182) becauſe the Carian mountain flamed at the top, the upper part frequented by lions, the middle by goats, and the bottom by ſerpents. Bellerophon, by making it habitable, was ſaid to have ſlain the Chimæra. Others interpret the Chimæra for a great pirate of Lycia, whoſe ſhip had in her prow the figure of a lion, in the midſt of it a goat, and in the poop of it a ſerpent, whom Bellerophon took with a galley of ſuch ſwiftneſs (by reaſon of the new invented ſails), that it was called Pegaſus, or the flying horſe, the ground of the fable." See Notes upon Creech's Lucretius, p. 151, 538, 541.

v. 1329. *And is the ſame that Ranter ſaid.*] The Ranters were a vile ſect that ſprung up in thoſe times. Alexander Roſs, View of all Religions, &c. 6th edit. p. 273, &c. obſerves, that they held, "That God, devil, angels, heaven, hell, &c. were fictions and fables: that Moſes, John Baptiſt, and Chriſt, were impoſtors; and what Chriſt and the Apoſtles acquainted the world with, as to matter of religion, periſhed with them: that preaching and praying

Are all but plagiary ſhifts):
And is the ſame that Ranter ſaid,
Who, arguing with me, broke my head,
And tore a handful of my beard.
The ſelf-ſame cavils then I heard,
When, b'ing in hot diſpute about
This controverſy, we fell out;
And what thou know'ſt I anſwer'd then
Will ſerve to anſwer thee again.
Quoth Ralpho, Nothing but th' abuſe
Of human learning you produce;

praying are uſeleſs, and that preaching is but public lying: That there is an end of all miniſtry, and adminiſtrations, and that people are to be taught immediately from God." *&c.* See more id. ib. and George Fox's Journal, p. 29; and Examinat. of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 59, 60; William Lilly's Life, 1715, p. 68.

v. 1337, 1338. —— *Nothing but th' abuſe—Of human learning*, &c.] The Independents and Anabaptiſts of thoſe times exclaimed much againſt human learning: and it is remarkable, that Mr. D—, Maſter of Caius College, Cambridge, preached a ſermon in St. Mary's church againſt it; for which he was notably girded by Mr. Joſeph Sedgwick, Fellow of Chriſt's College, in a tract entitled, Learning's Neceſſity to an able Miniſter of the Goſpel; publiſhed 1653. To ſuch we may apply the pun made by Mr. Knight, Aſſize Sermon, at Northampton, March 30, 1682, p. 5, "That ſuch men ſhew you heads, like thoſe upon clipped money, without letters." And it was a pity that ſuch illiterate creatures had not been treated in the way that the truant ſcholar was, ſee Sir K. Digby's Treatiſe of Bodies, p. 428, who upon a time, when he came home to viſit his friends, was aſked by his father, "What was Latin for bread, anſwered, *bredibus*, and for beer, *beeribus*, and the like of all other things he aſked him, only adding a termination of *bus* to the plain Engliſh word of every one of them; which his father perceiving, and (though ignorant of Latin) preſently apprehending, that the myſteries his ſon had learned deſerved not the expence of keeping him at ſchool, bade him put off immediately his *hoſibus* and *ſhoeſibus*, and fall to his old trade of treading *morteribus*." See a ſtory in the Tat. No. 173. Dr. South,

Learning, that cobweb of the brain,
Profane, erroneous, and vain;
A trade of knowledge as replete
As others are with fraud and cheat;

Sermons, vol. iii. p. 500, makes the following obſervation upon that reforming age: "That all learning was then cried down; ſo that with them the beſt preachers were ſuch as could not read, and the beſt divines ſuch as could not write. In all their preachments they ſo highly pretended to the Spirit, that ſome of them could hardly ſpell a letter: for to be blind with them was a proper qualification of a ſpiritual guide, and to be book-learned, as they called it, and to be irreligious, were almoſt terms convertible; ſo that none were thought fit for the miniſtry but tradeſmen and mechanics, becauſe none elſe were allowed to have the Spirit; and thoſe only were accounted like St. Paul who could work with their hands, and in a literal ſenſe drive the nail home, and be able to make a pulpit before they preached in it.

"Latin (ſays he, Sermon, entitled, The Chriſtian Pentecoſt vol. iii. p. 544) unto them was a mortal crime; and Greek, inſtead of being owned to be the language of the Holy Ghoſt (as in the New Teſtament it is), was looked upon as the ſin againſt it; ſo that, in a word, they had all the confuſion of Babel amongſt them, without the diverſity of tongues." See Sermons, vol. i. p. 172.

"What's Latin but the language of the beaſt?
Hebrew and Greek is not enough a feaſt:
Han't we the word in Engliſh, which at eaſe
We can convert to any ſenſe we pleaſe?
Let them urge the original, if we
Say 'twas firſt writ in Engliſh, ſo't ſhall be.
For we'll have our own way, be't wrong or right,
And ſay, by ſtrength of faith, the crow is white."
A long-winded Lay-Lecture, &c. printed 1647, p. 7.

v. 1339. *Learning, that cobweb of the brain.*] Ralpho was as great an enemy to human learning as Jack Cade and his fellow rebels; ſee the dialogue between Cade and the Clerk of Chatham, Shakeſpeare's 2d part of King Henry VI. act iv. vol. iv. p. 269, 270, Cade's words to Lord Say, p. 277, before he ordered his head to be cut off: "I am the beſom that muſt ſweep the court clean of ſuch filth as thou art: thou haſt moſt traiterouſly corrupted the youth of the realm, in erecting a grammar-ſchool; and whereas before our forefathers had no other books but the Score and the Tally, thou haſt cauſed printing to be uſed; and, contrary to the

An art t'incumber gifts and wit,
And render both for nothing fit;
Makes light unactive, dull and troubled,
Like little David in Saul's doublet;

King, his crown and dignity, thou haſt built a paper-mill. It will be proved to thy face, that thou haſt men about thee that uſually talk of a *noun* and a *verb*, and ſuch abominable words as no Chriſtian ear can endure to hear." Or Euſtace, in Beaumont and Fletcher's Elder Brother, act ii. ſc. ii.; or, Rabbi Buſy in the ſtocks, who accoſts the juſtice, in the ſame limbo, who talked Latin, Ben Jonſon's Bartholomew Fair, act iv. ſc. vi. in the following manner: " *Buſ.* Friend, I will leave to communicate my ſpirit with you, if I hear any more of thoſe ſuperſtitious reliques, thoſe liſts of Latin, the very rags of Rome, and patches of Popery."

It was the opinion of thoſe tinkers, tailors, &c. that governed Chelmsford at the beginning of the rebellion, ſee Mercurius Ruſticus, No. 111, p. 32, " That learning had always been an enemy to the goſpel, and that it were a happy thing if there were no univerſities, and that all books were burnt except the bible."

" I tell you (ſays a writer of thoſe times), wicked books do as much wound us as the ſwords of our adverſaries: for this manner of learning is ſuperfluous and coſtly. Many tongues and languages are only confuſion, and only wit, reaſon, underſtanding, and ſcholarſhip are the main means that oppoſe us, and hinder our cauſe; therefore if ever we have the fortune to get the upper hand, we will down with all law and learning, and have no other rule but the carpenter's, nor any writing or reading but the Score and the Tally." A Letter to London, from a Spy at Oxford, 1643, p. 11.

" We'll down with all the verſities,
Where learning is profeſs'd,
Becauſe they practiſe and maintain
The language of the beaſt:
We'll drive the doctors out of doors,
And parts, whate'er they be,
We'll cry all parts and learning down,
And heigh then up go we."
Collection of Loyal Songs, reprinted 1731, No. 7, p. 15.

v. 1346. *Like little David in Saul's doublet.*] See this explained 1 Sam. xviii. 9.

v. 1357,

A cheat that ſcholars put upon
Other men's reaſon and their own;
A fort of error to enſconce
Abſurdity and ignorance,
That renders all the avenues
To truth impervious and abſtruſe,
By making plain things, in debate,
By art perplex'd and intricate:
For nothing goes for ſenſe, or light,
That will not with old rules jump right;
As if rules were not in the ſchools
Deriv'd from truth, but truth from rules.
This Pagan Heatheniſh invention
Is good for nothing but contention:
For as in ſword-and-buckler fight,
All blows do on the target light;

v. 1357, 1358. *As if rules were not in the ſchools—Derived from truth, but truth from rules.*] This obſervation is juſt. The logicians have run into ſtrange abſurdities of this kind. Peter Ramus, the beſt of them, in his logic, rejects a very juſt argument of Cicero's as ſophiſtical, becauſe it did not jump right with his rules. (Mr. W.)

v. 1363, 1364. *So when men argue, the greateſt part—O' the conteſt falls on terms of art.*] Ben Jonſon banters this piece of grimace, Explorata, or Diſcoveries, p. 90. "What a ſight is it (ſays he) to ſee writers committed together by the ears for ceremonies, ſyllables, points, colons, commas, hyphens, and the like! fighting as for their fires and their altars, and angry that none are frighted with their noiſes and loud brayings under their aſſes ſkins." See Sir Thomas Browne's Religio Medici, 4to edit. 1672, 2d part, p. 51; Obſervations upon it, p. 109; Guardian, No. 36.

v. 1368. *Out-run the conſtable.*] See Ray's Proverbs, 2d edition, p. 326.

v. 1373.

So when men argue, the great'ſt part
O' the conteſt falls on terms of art,
Until the fuſtian ſtuff be ſpent,
And then they fall to th' argument.
Quoth Hudibras, Friend Ralph, thou haſt
Out-run the conſtable at laſt:
For thou art fallen on a new
Diſpute, as ſenſeleſs as untrue,
But to the former oppoſite,
And contrary as black to white;
Mere *diſparata*, that concerning
Preſbytery, this human learning;
Two things ſ' averſe, they never yet
But in thy rambling fancy met.
But I ſhall take a fit occaſion
T' evince thee by ratiocination,

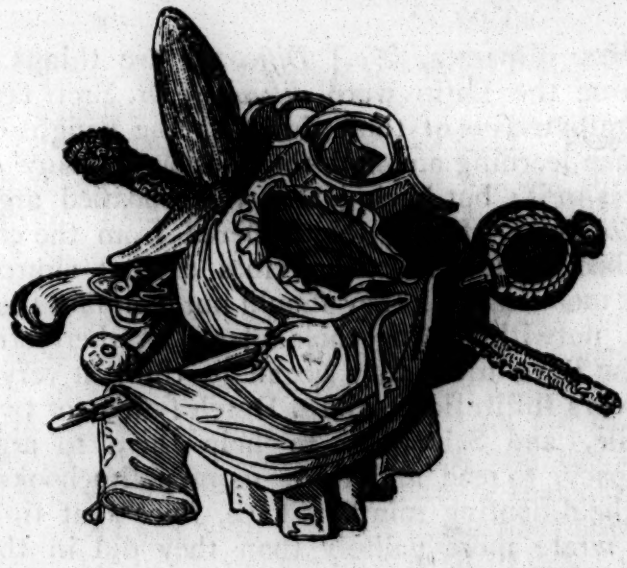
v. 1373. *Mere* diſparata, *&c.*] *Diſparata* are things ſeparate and unlike, from the Latin word *diſparo*. Dr. Brett ſays, That the Engliſh Preſbyterians of thoſe times, as the Knight obſerves, had little human learning amongſt them, though many of them made pretences to it: but having ſeen their boaſted arguments, and all their doctrines wherein they differed from the church of England, baffled by the learned divines of that church, they found without more learning they ſhould not maintain the ground they had left, notwithſtanding their toleration, therefore, about the time of the Revolution, they began to think it very proper, inſtead of Calvin's Inſtitutions, and a Dutch ſyſtem or two, with Blondel, Daille, and Salmaſius, to help them to arguments againſt Epiſcopacy, to read and ſtudy more polite books. It is certain, that the diſſenting miniſters have, ſince that time, both preached and wrote more politely than they did in the reign of King Charles II. in whoſe reign the clergy of the church of England wrote and publiſhed moſt learned and excellent diſcourſes, ſuch as have been exceeded by none that have appeared ſince. And it is likely enough the diſſenting miniſters have ſtudied their works, imitated their language, and improved much by them.

Some other time, in place more proper
Than this we're in; therefore let's ſtop here,
And reſt our weary'd bones a-while,
Already tir'd with other toil.

v. 1381, 1382. *And reſt our weary'd bones a-while—Already tir'd with other toil.*] This is only a hypocritical ſhift of the Knight's; his fund of arguments had been exhauſted, and he found himſelf baffled by Ralph, ſo was glad to pump up any pretence to diſcontinue the argument. I believe the reader will agree with me, that it is not probable that either of them could pretend to any reſt or repoſe, while they were detained in ſo diſagreeable a limbo. (Mr. B.)

"Thus did the gentle Hind her fable end,
Nor would the Panther blame it, nor commend:
But with affected yawning at the cloſe,
Seem'd to require her natural repoſe."

Dryden's Hind and Panther.



HUDIBRAS.

PART II. CANTO I.

ARGUMENT.

The Knight, by damnable magician,
Being caſt illegally in priſon,
Love brings his action on the caſe,
And lays it upon HUDIBRAS.
How he receives the Lady's viſit,
And cunningly ſolicits his ſuit,
Which ſhe defers; yet, on parole,
Redeems him from th' enchanted hole.

PART II. CANTO I.

BUT now, t' obſerve romantic method,
Let bloody ſteel a while be ſheathed;

ARGUMENT, v. 1, 2. Thus altered 1674, reſtored 1704,
The Knight being clapp'd by th' heels in priſon,
The laſt unhappy expedition.

v. 3. *Love brings his action on the caſe.*] An action on the caſe is a writ brought againſt any one for an offence done without force, and by law not ſpecially provided for. See Manley's Interpreter; Jacob's Law Dictionary; Bailey's Dictionary.

v. 5. *How he receives,* &c.] *How he revi's,* &c. in the two firſt editions of 1664.

CANTO, v. 1. *But now, t' obſerve,* &c.] * The beginning of this Second Part may perhaps ſeem ſtrange and abrupt to thoſe who do not know that it was written on purpoſe in imitation of Virgil, who begins the fourth book of his Æneid in the very ſame manner, *At regina gravi,* &c. And this is enough to ſatisfy the curioſity of thoſe who believe, that invention and fancy ought to be meaſured, like caſes in law, by precedents, or elſe they are in the power of the critic.

v. 2. Altered to *Let ruſty ſteel* 1674, 1684, &c. to *truſty ſteel* 1700, reſtored 1704.

And all thoſe harſh and rugged ſounds
Of baſtinados, cuts, and wounds,
Exchang'd to Love's more gentle ſtyle,
To let our reader breathe a-while:
In which that we may be as brief as
Is poſſible by way of preface,
Is't not enough to make one ſtrange,
That ſome men's fancies ſhould ne'er change,
But make all people do, and ſay,
The ſame things ſtill the ſelf-ſame way?
Some writers make all ladies purloin'd,

v. 3, and the three following lines, ſtood in the two firſt editions of 1664 as follow:

" And unto love turn we our ſtyle,
To let our readers breathe a while,
By this time tir'd with th' horrid ſounds
Of blows, and cuts, and blood, and wounds."

v. 9. *Is't not enough to make one ſtrange.*] So ſome ſpeak in the weſt of England, for to make one wonder. (Mr. D.)

v. 10. *That ſome men's fancies.*] *That a man's fancy* in the two firſt editions of 1664.

v. 13, 14. *Some writers make all ladies purloin'd,—And knights purſuing like a whirlwind.*] Alluding probably to Don Quixote's account of the enchanted Dulcinea's flying from him like a whirlwind in Monteſino's cave; ſee Don Quixote, vol. iii. chap. xxiii. p. 228; or to other romance-writers. The author of Grand Cyrus repreſents Mandana as ſtolen by three princes, at different times, and Cyrus purſuing them from place to place. The like in Caſſandra and Cleopatra.

v. 17. *Till drawing blood o' th' dames, like witches.*] It is a vulgar opinion, that the witch can have no power over the perſon ſo doing. To this Shakeſpeare alludes, Henry VI. Firſt Part, act i. vol. iv. p. 23. Talbot, upon Pucelle's appearing, is made to ſpeak as follows:

" Here, here ſhe comes: I'll have a bout with thee,
Devil, or devil's dam; I'll conjure thee,
Blood will I draw on thee, thou art a witch,
And ſtraitway give thy ſoul to him thou ſerv'ſt."

" Scots are like witches, do but whet your pen,
Scratch till the blood come, they'll not hurt you then."
Cleveland's Rebel Scot.

v. 23,

And knights purſuing like a whirlwind:
Others make all their knights, in fits
Of jealouſy, to loſe their wits;
Till drawing blood o' the dames, like witches
Th' are forthwith cur'd of their capriches.
Some always thrive in their amours,
By pulling plaiſters off their ſores;
As cripples do to get an alms,
Juſt ſo do they, and win their dames.
Some force whole regions, in deſpite
O' geography, to change their ſite;
Make former times ſhake hands with latter,
And that which was before come after.

v. 23, 24. *Some force whole regions in deſpite—O' geography, to change their ſite.*] A banter upon our dramatic poets, who bring diſtant countries and regions upon our ſtage daily. In Shakeſpeare, one ſcene is laid in England, another in France, and the third back again preſently. The Canon makes this obſervation to the Curate, Don Quixote, vol. ii. chap. xxi. p. 256, in his diſſertation upon plays: "What ſhall I ſay of the regard to the time in which thoſe actions they repreſent might or ought to have happened; having ſeen a play in which the firſt act begins in Europe, the ſecond in Aſia, and the third ended in Afric? probably, if there had been another act, they had carried it into America." See likewiſe Zelidaura, Queen of Tartaria, a dramatic romance, act iii. p. 151.

v. 25, 26. *Make former times ſhake hands with latter,—And that which was before come after.*] There is a famous anachroniſm in Virgil, where he lets about 400 years ſlip to fall foul upon poor Queen Dido, and to fix the cauſe of the irreconcileable hatred betwixt Rome and Carthage. (Mr. S. of H.) Shakeſpeare, in his Marcius Coriolanus, vol. vi. p. 35, has one of near 650 years, where he introduces the famous Menenius Agrippa, and makes him ſpeak the following words:

"*Menen.* A letter for me! it gives an eſtate of ſeven years health, in which time I will make a lip at the phyſician: the moſt ſovereign preſcription in Galen is but empiric."

Menenius flouriſhed anno U. C. 260, about 492 years before the birth of our Saviour. Galen was born in the year of our

But thoſe that write in rhime, ſtill make
The one verſe for the other's ſake;
For one for ſenſe, and one for rhime,
I think's ſufficient at one time.
But we forget in what ſad plight
We whilom left the captiv'd Knight,
And penſive Squire, both bruis'd in body,
And conjur'd into ſafe cuſtody;
Tir'd with diſpute, and ſpeaking Latin,
As well as baſting and bear-baiting,
And deſperate of any courſe
To free himſelf by wit or force;

Lord 130, flouriſhed about the year 155, or 160, and lived to the year 200. See this bantered, Don Quixote, vol. ii. chap. xxi. p. 256, to which probably, in this and the two foregoing lines, he had an eye.

v. 32. ——*whilom.*] formerly, or ſome time ago, altered to *lately* 1674, reſtored 1704.

v, 46. ——*ycleped Fame.*] called or named. The word often uſed in Chaucer.

" He may be cleped a God for his miracles."

Chaucer's Knight's Tale, Works, folio, 5th edit. 1602; The Man of Law's Tale, ibid. folio 20; The Squire's Tale, folio 24, &c. And often by Sir John Maundeville, Shakeſpeare, and other Engliſh writers.

v. 47, 48. *That like a thin camelion boards—Herſelf on air*, &c.] The ſimile is very juſt, as alluding to the general notion of the camelion.

" As the camelion, who is known
To have no colours of his own,
But borrows, from his neighbour's hue,
His white or black, his green or blue." Prior.

So Fame repreſents herſelf, as white or black, falſe or true, as ſhe is diſpoſed. Mr Gay, in his fable of the Spaniel and Camelion, has the following lines:

" For different is thy caſe and mine;
With men at leaſt you ſup and dine,
Whilſt I, condemn'd to thinneſt fare,
Like thoſe I flatter'd, live on air."

Sir

His only ſolace was, that now
His dog-bolt fortune was ſo low,
That either it muſt quickly end,
Or turn about again, and mend;
In which he found th' event, no leſs
Than other times, beſide his gueſs.
There is a tall long-ſided dame,
(But wond'rous light) ycleped Fame,
That like a thin camelion boards
Herſelf on air, and eats her words:
Upon her ſhoulders wings ſhe wears
Like hanging ſleeves, lin'd thro' with ears,

Sir Thomas Browne, ſee Vulgar Errors, book iii. chap. xxi. has confuted this vulgar notion. He informs us, that Bellonius (Comm. in Ocell. Lucan.) not only affirms, that the camelion feeds on flies, caterpillars, beetles, and other inſects, but, upon embowelling, he found theſe animals in their bellies: whereto (ſays he) we might add the experimental deciſions of Peireſckius and the learned Emanuel Vizzanius, on that camelion which had been obſerved to drink water, and delight to feed on meal-worms. The ſame account we have in the deſcription of the camelion, in a letter from Dr. Pocock, at Aleppo, to Mr. Edward Greaves, Life of Pocock, prefixed to his Theological Works, by Dr. Twells, p. 4; Philoſophical Tranſactions, vol. iii. No. 49. p. 992. Vid. Brodæi Miſcel. lib. x. cap. xxi; Gruteri Fax. Attic. tom. ii. p. 562; Lord Bacon's Nat. Hiſtor. cent. iv. § 360, p 80. See fabulous accounts of the camelion Auli Gellii Noct. Attic. lib. x. cap. xii; Mr. Sandys's Notes upon the 15th book of Ovid's Metamorph. p. 287, edit. 1640; Sir John Maundeville's Voyages and Travels, edit. 1727, p. 351. They are eaten in Chochin-China, according to Chriſtopher Borri. See Churchill's Voyages, vol. ii. 2d edit. 1732, p. 726; Purchaſe's Pilgrims, part ii. p. 954.

v. 48. —— *and eats her words.*] The beauty of this conſiſts in the double meaning. The firſt alludes to Fame's living on report; the ſecond is an inſinuation, that if report is narrowly enquired into, and traced up to the original author, it is made to contradict itſelf. (Mr. W.)

And eyes, and tongues, as poets liſt,
Made good by deep mythologiſt.
With theſe ſhe through the welkin flies,
And ſometimes carries truth, oft lies;
With letters hung, like eaſtern pigeons,
And Mercuries of furtheſt regions,

v. 49, 50, 51. *Upon her ſhoulders wings ſhe wears,—Like hanging ſleeves, lin'd thro' with ears,—And eyes, and tongues, as poets liſt,* &c.] Alluding to Virgil's deſcription of Fame, Æn. iv. 180, &c.

——" Pedibus celerem, et pernicibus alis:
Monſtrum horrendum ingens, cui quot ſunt corpore plumæ,
Tot vigiles oculi ſubter (mirabile dictu)
Tot linguæ, totidem ora ſonant, tot ſubrigit aures."

" Swift in her walk, more ſwift her winged haſte,
A monſtrous phantom, horrible and vaſt,
As many plumes as raiſe her lofty flight,
So many piercing eyes enlarge her ſight:
Millions of opening mouths to Fame belong,
And ev'ry mouth is furniſh'd with a tongue,
And round with liſt'ning ears the plague is hung." }
Dryden.

v. 53. *—ſhe through the welkin flies.*]

" Nocte volat cœli medio." Virgil. Æn. iv. 184.

Welkin or ſky, as appears from many paſſages in Chaucer, Third Book of Fame; Spenſer's Fairy Queen, vol. ii. book iii. canto ix. ſtan. 11. p. 490; Shakeſpeare's Tempeſt, act i. and many other parts of his works; Higden's Polychronicon, by Treviza, fol. 194; and many other writers. See *Welkin*, Junii Etymologic. Anglican. Oxon. 1743.

v. 54. *And ſometimes carries truth, oft lies.*]

" Tam ficti pravique tenax, quam nuntia veri."
Virgilii Æneid. iv. 188.

v. 55. *With letters hung, like eaſtern pigeons.*] Dr. Heylin, Coſmography, 5th edit. 1670, p. 786, ſpeaking of the caravans of Bagdat, obſerves, " That, to communicate the ſucceſs of their buſineſs to the place from whence they came, they make uſe of pigeons, which is done after this manner: When the hen pigeon ſitteth, or hath any young, they take the cock, and ſet him in an open cage; when they have travelled a day's journey, they let him go at liberty, and he ſtraight flieth home to his mate; when they have trained him from one place to another, and there be occaſion

Diurnals writ for regulation
Of lying to inform the nation,
And by their public uſe to bring down
The rate of whetſtones in the kingdom.
About her neck a pacquet-mail,
Fraught with advice, ſome freſh, ſome ſtale,

occaſion to ſend any advertiſements, they tie a letter about one of their necks, which at their return is taken off by ſome of the houſe, advertiſed thereby of the ſtate of the caravan. The like alſo is uſed betwixt Ormus and Balſora." This cuſtom of ſending letters by pigeons is mentioned by Pliny, Nat. Hiſt. lib x. 37, to have been made uſe of when Marc Antony beſieged Modena, An. U. C. 710. " Quin et internuntiæ in rebus magnis fuere, epiſtolas annexas earum pedibus, obſidione Mutinenſi in caſtra conſulum Decimo Bruto mittente." See Fairfax's Godfrey of Bulloign, book xviii. ſtan. 49, 50, 51, 52, 53. p. 543; and Montaigne's Eſſays, vol. ii. book ii. chap. xxii. p. 529. Of Poſts, Purchaſe's Pilgrims, part ii. lib. ix. p. 1616, vol. v. p. 580; Shute's tranſlation of Fougaſſe's Hiſt. of Venice, p. 93; Juſti Lipſii Saturnal. Serm. lib. ii. cap. 6. tom. ii. Op. p. 714. See the romantic account of the black birds at Algiers, which ſleeped all day, and, by the direction of a light at a proper diſtance in the night, carried letters from one lover to another, when they were deprived of other methods of correſponding. Hiſtory of Don Feniſe, a romance, 1651, p. 179.

v. 57, 58, 59, 60. *Diurnals writ for regulation—Of lying to inform the nation,—And by their public uſe to bring down—The rate of whetſtones in the kingdom.*] To underſtand this, we muſt conſider it as an alluſion to a proverbial expreſſion, in which an excitement to a lie was called a *whetſtone*. This will explain a ſmart repartee of Sir Francis Bacon's before King James, to whom Sir Kenelm Digby was relating, that he had ſeen the true philoſopher's ſtone in the poſſeſſion of a hermit in Italy, and when the King was very curious to underſtand what ſort of ſtone it was, and Sir Kenelm much puzzled in deſcribing it, Sir Fra. Bacon interpoſed, and ſaid, Perhaps it was a whetſtone. (Mr. W.) See this proverbial expreſſion applied, Cartwright's Firſt Admonition to the Parliament, p. 22; Preface to the Tranſlation of Mr. Henry Stephens's Apology for Herodotus, p. 2; J. Taylor upon Tom Coryat's Works, p. 73; R. Yaxley's Panegyric Verſes upon T. Coryat and his Crudities; Purchaſe's Character of Cteſius, Pilgrims, vol. v. book v. p. 482; A Whetſtone for Liars; a Song of Strange Wonders, believe them who will, Old Ballads, Biblothec. Pepyſian,

Of men that walk'd when they were dead,
And cows of monſters brought to bed,
Of hailſtones big as pullets eggs,
And puppies whelp'd with twice two legs,
A blazing ſtar ſeen in the weſt,
By ſix or ſeven men at leaſt.
Two trumpets ſhe does ſound at once,

vol. i. p. 522; Cleveland's Defence of Lord Digby's Speech, Works, 1677, p. 133; Ray's Proverbs, 2d edit. p. 89. Might not this proverbial expreſſion take its riſe from the old Roman ſtory, of a razor's cutting a whetſtone? Mr. Butler truly characteriſes thoſe lying papers, the diurnals; of the authors of which, the writer of Sacra Nemeſis, or Levite's Scourge, &c. 1644, ſpeaks as follows: "He ſhould do thee and thy three brethren (of the baſtard brood of Maia) right, who ſhould define you, baſe ſpies, hired to invent and vent lies through the whole kingdom, for the good of the cauſe."

v. 64. *And cows of monſters brought to bed.*] See three inſtances of this kind in Mr. Morton's Hiſtory of Northamptonſhire, chap. vii. p. 447: and one in Knox's Hiſtory of the Reformation of Religion in Scotland, p. 93, edit. 1732; and of another in the Philoſoph. Tranſact. vol. xxvi. No. 320, p. 310. But the moſt remarkable is the following one: "Caliſſæ intra octavum diem Natalis Chriſti (1269), natus eſt vitulus cum duobus caninis capitibus, atque dentibus, et ſeptem pedibus vitulinis—ab ejus cadavere canes atque volucres abhorruere." Chronic. Chronicor. Politic. lib. ii. p. 278. Vid. p 107, 300, 305, 404. See an account of a mare's foaling a fox in the time of Xerxes, King of Perſia, Higden's Polychronicon, by Treviza, lib. ii. cap. ii. fol. 60; and a hind with two heads and two necks in the foreſt of Walmer, in Edward III.'s time, Tho. Walſingham. Hiſt. Angliæ, Anglic. Normanic. &c. a Camdeno, 1603, p. 135; and of two monſtrous lambs, Philoſophical Tranſactions, vol. i. No. 26, p. 480.

v. 65. *Of hail-ſtones big as pullets eggs.*] Alluding probably to the ſtorm of hail in and about Loughborough in Leiceſterſhire, June 6, 1645, in which "ſome of the hailſtones were as big as ſmall hens eggs, and the leaſt as big as muſket bullets," Mercurius Belgicus, or Memorable Occurrences in 1645; or to the ſtorm at Chebſey in Staffordſhire, the Sunday before St. James's day, 1659, where there fell a ſtorm of hail, as Dr. Plot obſerves, Staffordſhire, chap. i. § xlviii. p. 23, "the ſtones were as big as pullets

But both of clean contrary tones;
But whether both with the ſame wind,
Or one before, and one behind,
We know not, only this can tell,
The one ſounds vilely, th' other well;
And therefore vulgar authors name
The one Good, the other Evil Fame.

eggs." See a remarkable account of this kind, Morton's Northamptonſhire, p. 342, in King John's reign, anno 1207; a ſtorm fell in which the hail-ſtones were as big as hens eggs, Higden's Polychronicon, by Treviza, lib. vii. cap. xxxii. fol. 300. See an account of the hail-ſtorm in Edward I.'s reign, Fabian's Chronicle, part ii. fol. 67. Though theſe accounts ſeem to be upon the marvellous, yet Dr. Pope, a man of veracity, in a letter from Padua, to Dr. Wilkins, 1664, N. S. concerning an extraordinary ſtorm of thunder and hail, ſee Profeſſor Ward's Lives of the Profeſſors of Greſham College, p. 116, gives the following more remarkable account: "This ſtorm (ſays he) happened July 20, about three o'clock in the afternoon, at the bottom of the Euganean hills, about ſix miles from Padua. It extended upwards of thirty miles in length, and about ſix in breadth; and the hail-ſtones which fell in great quantities were of different ſizes: the largeſt of an oval form, as big as turkeys eggs, and very hard; the next ſize globular, but ſomewhat compreſſed; and others that were more numerous, perfectly round, and about the bigneſs of tennis balls." See an account of a remarkable hail-ſtorm at Venice, Tom Coryat's Crudities, p. 256, and at Liſle in Flanders, 1686, Philoſophical Tranſactions, vol. i. No. 26, p. 481. vol. xvi. No. 203, p. 858; the Tatler's banter upon news-writers for their prodigies, in a dearth of news, No. 18.

v. 66. *And puppies whelp'd with twice two legs.*] This is put for the ſake of the rhyme. With the help of John Lilburn's logic, he might have made them twice four legs. "That creature, ſays he, which has two legs before, and two legs behind, and two legs on each ſide, has eight legs: but as a fox is a creature which has two legs before, and two legs behind, and two legs on each ſide; *ergo* &c." J. Lilburn's Anſwer to nine Arguments by T. B. 1645.

v. 69. *Two trumpets ſhe does ſound at once.*] The trumpet of eternal Fame, and the trumpet of Slander. Mr. Pope's Temple of Fame. See this applied, Dunciad, part iv. 1741, p. 7.

This tattling goſſip knew too well,
What miſchief Hudibras befel;
And ſtraight the ſpiteful tidings bears
Of all to th' unkind widow's ears.
Democritus ne'er laugh'd ſo loud,
To ſee bawds carted through the crowd,
Or funerals with ſtately pomp
March ſlowly on in ſolemn dump,
As ſhe laugh'd out, until her back,
As well as ſides, was like to crack.
She vow'd ſhe would go ſee the ſight,

v. 77. *This tattling goſſip.*] *Twattling goſſip* in the two firſt editions of 1664. See *Twattle*, Junii Etymologic. Anglican. altered as it ſtands here 1674. Mr. Cotton, in his Virgil-Traveſtie, book iv. p. 85, gives the following humorous deſcription of Fame.

" At this, a wench call'd Fame flew out,
To all the good towns round about;
This Fame was daughter to a crier,
That whilom liv'd in Carthageſhire;
A little prating ſlut, no higher
When Dido firſt arriv'd at Tyre,
Than this—but in a few years ſpace
Grown up a luſty ſtrapping laſs:
A long and lazy quean, I ween,
Was not brought up to ſew and ſpin,
Nor any kind of houſewifery
To get an honeſt living by;
But ſaunter'd idly up and down,
From houſe to houſe, and town to town,
To ſpy and liſten after news,
Which ſhe ſo miſchievouſly brews,
That ſtill whate'er ſhe ſees or hears
Sets folks together by the ears.
This baggage, that ſtill took a pride to
Slander and backbite poor Queen Dido,
Becauſe the Queen once, in detection,
Sent her to the manſion of correction;
Glad ſhe had got this tale by th' end,
Runs me about to foe and friend,

And

And viſit the diſtreſſed Knight;
To do the office of a neighbour,
And be a goſſip at his labour;
And from his wooden jail, the ſtocks,
To ſet at large his fetter-locks,
And, by exchange, parole, or ranſom,
To free him from th' enchanted manſion.
This b'ing reſolv'd, ſhe call'd for hood
And uſher, implements abroad
Which ladies wear, beſide a ſlender
Young waiting damſel to attend her.

And tells 'um that a fellow came
From Troy, or ſuch a kind of name,
To Tyre, about a fortnight ſince,
Whom Dido feaſted like a prince:
Was with him always day and night,
Nor could endure him from her ſight;
And that was thought ſhe meant to marry him:
At this rate talk'd the foul-mouth'd carrion."

See Shakeſpeare's deſcription of Rumor, Prologue to the Second Part of Henry IV; Spectator, No. 256, 257, 273.

v. 81. *Democritus ne'er laugh'd ſo loud.*] See L'Eſtrange's Fables, part ii. fab. 182. "He was a man of the largeſt ſize (ſays Neſtor Ironſide, Guardian, No. 29), which we may aſcribe to his ſo frequent exerciſe of his riſible faculty." See the Guardian's deſcription of the ſeveral ſorts of laughers.

"Si foret in terris, rideret
Democritus"——— Horat. Epod. lib. ii. ep. i. l. 194.

"Perpetuo riſu pulmonem agitare ſolebat
Democritus"—— Juven. Sat. x. 33, 34.

v. 90. *Goſſip.*] See *Goſſip* and *Godſip*, Junii Etymologic. Anglican.

v. 91. *And from his wooden jail.*] This and the following line ſtand in the two editions of 1664 thus:

"That is, to ſee him delivered ſafe
Of 's wooden burden, and Squire Raph."

v. 95, 96, 97, 98. ——*She call'd for hood—And uſher, implements abroad—Which ladies wear, beſide a ſlender—Young waiting damſel to attend her.*] With what ſolemnity does the widow march out to

All which appearing, on ſhe went
To find the Knight in limbo pent.
And 'twas not long before ſhe found
Him and his ſtout Squire, in the pound;
Both coupled in enchanted tether:
By further leg behind together:
For, as he ſat upon his rump,
His head, like one in doleful dump,
Between his knees, his hands apply'd
Unto his ears on either ſide,
And by him, in another hole,
Afflicted Ralpho, cheek by joul,
She came upon him, in his wooden
Magician's circle, on the ſudden,
As ſpirits do t' a conjurer,
When in their dreadful ſhapes th' appear.
No ſooner did the Knight perceive her,
But ſtraight he fell into a fever,

rally the Knight? The Poet, no doubt, had Homer in his eye, when he equips the widow with hood and other implements. Juno, in the 14th book of the Iliad, dreſſes herſelf and takes an attendant with her to go a-courting to Jupiter. The Widow iſſues out to find the Knight with as great pomp and attendance, though with a deſign the very reverſe to Juno's. (Mr. B.)

v. 110. ——*cheek by joul.*] See *jig by jole,* Skinneri Etymolog. Junii Etymolog. Anglican.

v. 111, 112. *She came upon him in his wooden—Magician's circle, on the ſudden.*] There was never certainly a pleaſanter ſcene imagined than this before us: It is the moſt diverting incident in the whole Poem. The unlucky and unexpected viſit of the Lady, the attitude and ſurpriſe of the Knight, the confuſion and bluſhes of the lover, and the ſatirical raillery of a miſtreſs, are repreſented in lively colours, and conſpire to make this interview wonderfully pleaſing. (Mr. B.)

Hogarth del. Bailey sculp.

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BRITISH MUSEUM

Inflam'd all over with diſgrace,
To be ſeen by her in ſuch a place;
Which made him hang his head and ſcowl,
And wink and goggle like an owl;
He felt his brains begin to ſwim,
When thus the Dame accoſted him:
This place (quoth ſhe) they ſay's enchanted,
And with delinquent ſpirits haunted,
That here are ty'd in chains, and ſcourg'd,
Until their guilty crimes be purg'd:
Look, there are two of them appear,
Like perſons I have ſeen ſomewhere.
Some have miſtaken blocks and poſts
For ſpectres, apparitions, ghoſts,
With ſaucer-eyes and horns; and ſome
Have heard the devil beat a drum:
But if our eyes are not falſe glaſſes,
That give a wrong account of faces,

v. 119, 120. ——*and ſcowl,—And wink, and goggle, like an owl.*]

" When ladies did him woo,
Though they did ſmile, he ſeem'd to ſcowl
As doth the fair broad-faced fowl,
That ſings, to-whit, to-whoo."

First Copy of Panegyric Verſes upon T. Coryat and his Crudities.

v. 131, 132. ———*and ſome—Have heard the devil beat a drum.*] Alluding to the ſtory in Glanvil of the Dæmon of Tedworth. See Pref. to Sadduciſmus Triumphatus, and the narrative at large, part ii. p. 89——117, incluſive. Mr. Wood, Athen. Oxon. vol. ii. col. 189, 1ſt edit takes notice of this narrative concerning the famed diſturbance at the houſe of Tho. Mompeſſon, Eſq; at Tedworth in Wilts, occaſioned by its being haunted with evil ſpirits, and the beating of a drum inviſibly every night from February 1662 to the beginning of the year after. To this Mr. Oldham alludes,

That beard and I ſhould be acquainted,
Before 'twas conjur'd and enchanted;
For though it be disfigur'd ſomewhat,
As if't had lately been in combat,
It did belong to a worthy Knight,
Howe'er this goblin is come by't.
When Hudibras the Lady heard,
Diſcourſing thus upon his beard,
And ſpeak with ſuch reſpect and honour,
Both of the beard and the beard's owner,
He thought it beſt to ſet as good
A face upon it as he could,
And thus he ſpoke; Lady, your bright
And radiant eyes are in the right;
The beard's th' identic beard you knew,
The ſame numerically true;
Nor is it worn by fiend or elf,
But its proprietor himſelf.

alludes, Satire iv. upon the Jeſuits, 6th edit. p. 73, where, ſpeaking of Popiſh holy water, he ſays:

"One drop of this, if us'd, had power to fray
The legions from the hogs of Gadara:
This would have filenc'd quite the Wiltſhire drum,
And made the prating fiend of Maſcon dumb."

v. 142. altered 1674, *To take kind notice of his beard*; reſtored 1704.

v. 164. ——*in ſuch a homely caſe.*] *In ſuch elenctique caſe* in the two firſt editions 1664.

v. 169. *Though yours be ſorely lugg'd and torn.*] See Shakeſpeare's Comedy of Errors, act v. vol. iii. p. 54; and an account of Sancho Pancha and the goat herd pulling one another by the beard, in which, ſays Mr. Gayton, Notes upon Don Quixote, b. iii. chap. x. p. 141, they were verifying that ſong,

"Oh! heigh, brave Arthur of Bradley,
A beard without hairs looks madly."

In

O Heavens! quoth ſhe, can that be true?
I do begin to fear 'tis you;
Not by your individual whiſkers,
But by your dialect and diſcourſe,
That never ſpoke to man or beaſt
In notions vulgarly expreſs'd.
But what malignant ſtar, alas!
Has brought you both to this ſad paſs?
Quoth he, The fortune of the war,
Which I am leſs afflicted for,
Than to be ſeen with beard and face
By you in ſuch a homely caſe.
Quoth ſhe, Thoſe need not be aſham'd
For being honourably maim'd;
If he that is in battle conquer'd,
Have any title to his own beard,
Though yours be ſorely lugg'd and torn,
It does your viſage more adorn, [der'd,
Than if 'twere prun'd, and ſtarch'd, and lan-

In ſome places the ſhaving of beards is a puniſhment, as among the Turks. Nicephorus, in his Chronicle, makes mention of Baldwin Prince of Edeſſa, who pawned his beard for a great ſum of money; which was redeemed by his father, Gabriel, Prince of Mitilene, with a large ſum, to prevent the ignominy which his ſon was like to ſuffer by the loſs of his beard. Dr. Bulwer's Artificial Changeling, ſ. xii. p. 200, 201.

v. 171. *Than if 'twere prun'd, and ſtarch'd, and lander'd.*] In the Life of Mrs. Elizabeth Thomas, entitled Pylades and Corinna, 1731, p. 21, we have the following account of Mr. Richard Shute, her grandfather, a Turkey merchant: "That he was very nice in the mode of that age, his valet being ſome hours every morning in ſtearching his beard, and curling his whiſkers; during which time, a gentleman, whom he maintained as a companion, always read

And cut ſquare by the Ruſſian ſtandard.
A torn beard's like a tatter'd enſign,
That's braveſt which there are moſt rents in.
That petticoat about your ſhoulders
Does not ſo well become a ſoldier's;
And I'm afraid they are worſe handled,
Although i' th' rear, your beard the van led:
And thoſe uneaſy bruiſes make
My heart for company to ach,

read to him upon ſome uſeful ſubject." Mr. Cleveland, in his Hue and Cry after Sir John Preſbyter, Works, p. 40, ſays,

" The buſh on his chin, like a carv'd ſtory
In a box knot, cut by the directory."

Skakeſpeare, in his Midſummer Night's Dream, act iv. vol. i. p. 134, hints at their wearing ſtrings to their beards in his time. And John Taylor the water poet, humorouſly deſcribes the great variety of beards in his time; Superbiæ Flagellum, Works, p. 3.

" Now a few lines to paper I will put
Of men's beards ſtrange and variable cut,
In which there's ſome that take as vain a pride,
As almoſt in all other things beſide;
Some are reap'd moſt ſubſtantial, like a bruſh,
Which makes a nat'ral wit known by the buſh;
And in my time of ſome men I have heard,
Whoſe wiſdom have been only wealth and beard;
Many of theſe, the proverb well doth fit,
Which ſays Buſh natural, more hair than wit;
Some ſeem as they were ſtarched ſtiff and fine,
Like to the briſtles of ſome angry ſwine;
And ſome, to ſet their love's deſire on edge,
Are cut and prun'd, like to a quick-ſet hedge:
Some like a ſpade, ſome like a fork, ſome ſquare,
Some round, ſome mow'd like ſtubble, ſome ſtark bare;
Some ſharp, ſtilletto-faſhion, dagger-like,
That may, with whiſpering, a man's eyes outpike;
Some with the hammer cut, or Roman T,
Their beards extravagant reform'd muſt be;
Some with the quadrate, ſome triangle faſhion,
Some circular, ſome oval in tranſlation;

Some

To ſee ſo worſhipful a friend
I' th' pillory ſet at the wrong end.
Quoth Hudibras, This thing call'd pain
Is (as the learned Stoics maintain)
Not bad *ſimpliciter*, nor good;
But merely as 'tis underſtood.
Senſe is deceitful, and may feign,
As well in counterfeiting pain

Some perpendicular in longitude,
Some like a thicket for their craſſitude:
That heights, depth, breadths, triform, ſquare, oval, round,
And rules geometrical in beards are found."

See Inigo Jones's Verſes upon T. Coryat, and his Crudities.

v. 172. *And cut ſquare by the Ruſſian ſtandard.*] Dr. Giles Fletcher, in his Treat. of Ruſſia, ſee Purchaſe's Pilg. part iii. lib. iii. p. 458, obſerves, " that the Ruſſian nobility and quality accounting it a grace to be ſomewhat groſs and burly, they therefore nouriſh and ſpread their beards, to have them long and broad." This faſhion continued amongſt them till the time of the Czar Peter the Great, " who compelled them to part with theſe ornaments, ſometimes by laying a ſwinging tax upon them, and at others by ordering thoſe he found with beards to have them pulled up by the roots, or ſhaved with a blunt razor, which drew the ſkin after it; and by theſe means ſcarce a beard was left in the kingdom at his death: but ſuch a veneration had this people for theſe enſigns of gravity, that many of them carefully preſerved their beards in their cabinets, to be buried with them; imagining, perhaps, they ſhould make but an odd figure in the grave with their naked chins." The Northern Worthies; or, the Lives of Peter the Great and his illuſtrious Conſort Catherine, London, 1728, p. 84, 85; ſee likewiſe p. 23, and a further account of the remarkable faſhions in beards, Dr. Bulwer's Artificial Changeling, ſ. xii. p. 210, &c.

v. 183, 184, 185, 186. —— *this thing call'd pain—Is (as the learned Stoics maintain)—Not bad* ſimpliciter, *nor good:—But merely as 'tis underſtood*] See the opinions of the Stoics, Cic. De Nat. Deor. ii. 24, De Finibus, v. 31; Eraſmi Μωριας Εγκωμ. tom. iv. Op. p. 430; Archbiſhop Potter's Antiquities of Greece, vol. i. cap. viii; Dr. Middleton's Life of Cicero, 4to edit. vol. i. p. 45; and an account of Pompey's viſit to Poſidonius at Rhodes, Spectator, No. 312.

v. 201,

As other groſs phænomenas
In which it oft miſtakes the caſe.
But ſince th' immortal intellect
(That's free from error and defect,
Whoſe objects ſtill perſiſt the ſame)
Is free from outward bruiſe or maim,
Which nought external can expoſe
To groſs màterial bangs or blows,
It follows, we can ne'er be ſure
Whether we pain or not endure;

v. 201, 202. *Some have been wounded with conceit,—And died of mere opinion ſtraight.*] Remarkable are the effects both of fear and joy. A trial of the former kind was made upon a condemned malefactor, in the following manner. A dog was by ſurgeons let blood, and ſuffered to bleed to death before him; the ſurgeons talking all the while, and deſcribing the gradual loſs of blood, and of courſe a gradual faintneſs of the dog, occaſioned thereby: and juſt before the dog died, they ſaid unanimouſly, Now he is going to die. They told the malefactor, that he was to be bled to death in the ſame way; and accordingly blindfolded him, and tied up his arm; then one of them thruſt a lancet into his arm, but purpoſely miſſed the vein: however they ſoon began to deſcribe the poor man's gradual loſs of blood, and of courſe a gradual faintneſs occaſioned thereby: and juſt before the ſuppoſed minute of his death, the ſurgeons ſaid unanimouſly, Now he dies. The malefactor thought all this real, and died by mere conceit, though he had not loſt above twenty drops of blood.———See Athenian Oracle. (Mr. S. of B.) Almoſt as remarkable was the caſe of the Chevalier Jarre, "who was upon the ſcaffold at Troyes, had his hair cut off, the handkerchief before his eyes, and the ſword in the executioner's hand to cut off his head; but the King pardoned him: being taken up, his fear had ſo taken hold of him, that he could not ſtand nor ſpeak: they led him to bed, and opened a vein, but no blood would come." Lord Strafford's Letters, vol. i. p. 166. There are three remarkable inſtances of perſons whoſe hair ſuddenly turned from red to white, upon the apprehenſion that they ſhould be put to death. Mr. Daniel Turner's book, De Morbis Cutaneis, cap. xii. 3d edit. 1726, p. 163, 164. See Spectator, No. 615, on the ſubject of fear. Nay, if

And juſt ſo far are ſore and griev'd
As by the fancy is believ'd.
Some have been wounded with conceit,
And died of mere opinion ſtraight;
Others, though wounded ſore in reaſon,
Felt no contuſion, nor diſcretion.
A Saxon Duke did grow ſo fat,
That mice (as hiſtories relate)
Ate grots and labyrinths to dwell in
His poſtique parts, without his feeling:

if my memory fails me not, there are accounts to be met with in hiſtory of perſons who have dropped down dead before an engagement, and before the diſcharge of one gun. An exceſs of joy has been attended ſometimes with as bad an effect. The Lady Poynts, in the year 1563, by the ill uſage of her huſband, had almoſt loſt her ſight, her hearing, and her ſpeech; which ſhe recovered in an inſtant, upon a kind letter from Queen Elizabeth: but her joy was ſo exceſſive, that ſhe died immediately after kiſſing the Queen's letter. Strype's Annals of Queen Elizabeth, vol. i. p. 239. 2d edit. No leſs remarkable was the caſe of one Ingram, upon a large unexpected acceſſion of fortune. See Lord Strafford's Letters, vol. i. p. 509. And Mr. Fenton obſerves, upon thoſe lines of Mr. Waller,

"Our guilt preſerves us from exceſs of joy,
Which ſcatters ſpirits, and would life deſtroy."

"That Mr. Oughtred, that famous mathematician, expired in a tranſport of joy, upon hearing that the parliament had addreſſed the King to return to his dominions." Obſervations on Waller's poems, p. 67. Many are the inſtances of this kind in ancient hiſtory, as that of Polycrata, a noble lady in the iſland of Naxus; Philippides, a comic poet; and Diagoras, the Rhodian, &c. Auli Gellii Noct. Attic lib. iii. cap. xv. Vid. Valerii Maximi, lib. ix. De Mortibus non vulgaribus, p. 828, edit. varior. 1651.

v. 205, 206, 207, 208. *A Saxon Duke did grow ſo fat,—That mice (as hiſtories relate)—Ate grots and labyrinths to dwell in—His poſtique parts without his feeling.*] He certainly alludes to the caſe of Hatto, Biſhop of Mentz, (who was devoured by mice) whom

Then how is't poſſible a kick
Should e'er reach that way to the quick?
Quoth ſhe, I grant it is in vain
For one that's baſted to feel pain,
Becauſe the pangs his bones endure
Contribute nothing to the cure;
Yet honour hurt, is wont to rage
With pain no med'cine can aſſwage.
Quoth he, That honour's very ſqueamiſh,
That takes a baſting for a blemiſh:
For what's more honourable than ſcars,
Or ſkin to tatters rent in wars?
Some have been beaten till they know
What wood a cudgel's of by th' blow;

whom he miſtakes for a Saxon Duke, becauſe he is mentioned to have ſucceeded in that biſhopric a perſon who was advanced to the dukedom of Saxony "Quo anno hoc factum ſit, diſſentiunt autores: verum nos ex Fuldenſis Monaſterii, ac Moguntinenſium Archiepiſcoporum Annalibus deprehendimus, id contigiſſe, dum præfuiſſet Moguntinæ ſedi poſt Gulielmum Saxoniæ Ducem, menſe undecimo, a reſtituta nobis per Chriſtum ſalute 969, murium infeſtatione occubuit, et in templo Sancti Albani ſepultus eſt." Chron. Chronicor. Politic. lib. ii. p. 228. No leſs remarkable is the ſtory mentioned by Giraldus Cambrenſis, Itinerar. Cambriæ, lib. ii. cap. ii. Camdeni Anglic. Normanic. &c. p. 861. See as remarkable a ſtory of a perſon devoured by toads, id. ib. cap. ii. p. 859; Stowe's Chronicle, by Howes, p. 156. The above ſtory of the Saxon Duke could not, in this circumſtance of the mice, ſuit any of them; tho' among them there were ſome that were very fat, namely Henry ſurnamed Craſſus, who lived in the twelfth century; vide Chronic. Rhidhagſhuſens, Meibomii Rer. German. tom. cxi. p. 344; or another Henry made mention of by Hoffman, Lexic. Univerſal.; or Albertus, great grandſon to Henry Duke of Saxony, who was called in his own time the Fat Albert; Meibomii Rer. Germanic. tom. i. p. 40, Albertus Pinguis obiit 1318; Meibomii Rer. Germanic. tom. iii. p. 166.

Some kick'd, until they can feel whether
A ſhoe be Spaniſh or neat's leather;
And yet have met, after long running,
With ſome whom they have taught that cunning.
The furtheſt way about, t' o'ercome,
In th' end does prove the neareſt home.
By laws of learned duelliſts,
They that are bruis'd with wood or fiſts,
And think one beating may for once
Suffice, are cowards and poltroons:
But if they dare engage t' a ſecond,
They're ſtout and gallant fellows reckon'd.
Th' old Romans freedom did beſtow,
Our Princes worſhip, with a blow.

v. 232. —— *pultroons*, in all editions to 1716, incluſ. altered afterwards to *poltroons*, vid. Junii Etymologic. Anglicanum.

v. 235, 236. *Th' old Romans freedom did beſtow,—Our Princes worſhip, with a blow.*] The old Romans had ſeveral ways of manumitting, or beſtowing freedom: "Aut vindicta, aut inter amicos, aut per epiſtolam, aut per teſtamentum, aut per aliam quamlibet ultimam voluntatem:" Vid. Juſtiniani Inſtitut. lib. i. tit. v. § i. cum not. Vinnii. "Vindicta, inquit Boetius, in topica Ciceronis, eſt virgula quædam, quam lictor manumittendi ſervi capiti imponens: eundem ſervum in libertatem vindicabat." Vid. Calvini Lexic. ſub voce *Vindicta*. Vindicius, a ſlave, diſcovered Junius Brutus's deſign of delivering up the gates of Rome to Sextus Tarquinius; for which diſcovery he was rewarded, and made free; and from him the rod laid upon the head of a ſlave, when made free, was called *vindicta:* vid. Livii Hiſtor. lib. ii. cap. v. vol. i. p. 93. edit. J. Clerici, Amſt. 1710. In ſome countries it was of more advantage to be a favourite ſlave than to be ſet free. In Egypt, ſee Prince Cantemir's Growth, &c. of the Othman Empire, the manner of inheriting was as follows: the dying perſon, excluding all his ſons, made ſome ſlave, or captive of approved fidelity, his heir, who, immediately after his maſter's death, enjoyed all his effects, and made the ſons of the deceaſed his ſeiz or

King Pyrrhus cur'd his ſplenetic
And teſty courtiers with a kick.
The Negus, when ſome mighty lord
Or potentate's to be reſtor'd,
And pardon'd for ſome great offence,
With which he's willing to diſpence,
Firſt has him laid upon his belly,
Then beaten back and ſide t' a gelly:
That done, he riſes, humbly bows,
And gives thanks for the princely blows,
Departs not meanly proud, and boaſting
Of his magnificent rib-roaſting.
The beaten ſoldier proves moſt manful,
That, like his ſword, endures the anvil;
And juſtly's held more formidable,
The more his valour's malleable:

grooms; with which condition they were forced to be content, and to obey their father's ſlave all their lives. This (ſays he) is vulgarly aſcribed to Joſeph's benediction of ſlaves, in force to this day.

v. 237, 238. *King Pyrrhus cur'd his ſplenetic—And teſty courtiers with a kick.*] Pyrrhus, King of Epirus, as Pliny ſays, had this occult quality in his toe, "Pollicis in dextro pede tactu lienoſis medebatur." Vid. Plutarchi Op. tom. i. edit. Lutet. Paris, 1624, p. 384.

v. 239. *The Negus, when ſome mighty Lord*, &c.] Negus Æthiopiæ Rex. Vid. Ludolfi Hiſtor. Æthiopic. lib. ii cap. ii. § 23. Mr. Collier (Dictionary, ſee Abyſſinia) gives us his ſeveral titles. This account of the Negus is true with regard to the lower part of his ſubjects; ſee Le Blanc's Travels, part ii. p. 203; but the Prince of Melinde was the perſon who puniſhed his nobility in the manner deſcribed. "If a nobleman (ſays Le Blanc, Travels, part ii. chap. iv. p. 190. edit. 1660) is found guilty of a crime, the King leads him to his chamber, where being diſrobed, proſtrate on the ground, begging

But he that fears a baſtinado
Will run away from his own ſhadow:
And though I'm now in durance faſt,
By our own party baſely caſt,
Ranſom, exchange, parole, refus'd,
And worſe than by the en'my us'd;
In cloſe *cataſta* ſhut, paſt hope
Of wit, or valour, to elope;
As beards the nearer that they tend
To th' earth ſtill grow more reverend;
And cannons ſhoot the higher pitches,
The lower we let down their breeches:
I'll make this low dejected fate
Advance me to a greater height.
Quoth ſhe, Y'have almoſt made me in love
With that which did my pity move.

begging pardon, he receives from the King's own hand certain ſtripes with a cudgel, more or fewer, in proportion to the crime or ſervices he hath done: which done, he reveſts, kiſſes the King's feet, and with all humility thanks him for the favour received." Artaxerxes's method was much better, who, when any of his nobility miſbehaved, cauſed them to be ſtripped, and their cloaths to be whipped by the common hangman, without ſo much as touching their bodies, out of reſpect to the dignity of the order. See Sir Roger L'Eſtrange's Fables, part ii. Moral to Fable 83; Montaigne's Eſſays, vol. ii. book ii. p. 148.

v. 241. *And pardon'd for ſome great offence.*] This and the following line, in the two editions of 1664, ſtand thus:

"To his good grace, for ſome offence,
Forfeit before, and pardon'd ſince."

v. 259. *In cloſe* cataſta *ſhut.*] A cage or priſon, in which the Romans locked up the ſlaves that were to be ſold.

"——Ne ſit præſtantior alter
Cappadocas rigida pingues plauſiſſe cataſtâ."
Perſii, ſat. vi. 76, 77. Caſauboni not. p. 513, 514, 515.

Great wits and valours, like great ſtates,
Do ſometimes ſink with their own weights;
Th' extremes of glory and of ſhame,
Like eaſt and weſt, become the ſame:
No Indian prince has to his palace
More foll'wers than a thief to the gallows.
But if a beating ſeem ſo brave,
What glories muſt a whipping have?
Such great atchievements cannot fail
To caſt ſalt on a woman's tail:
For if I thought your nat'ral talent
Of paſſive courage were ſo gallant,
As you ſtrain hard to have it thought,
I could grow amorous, and dote.
When Hudibras this language heard,
He prick'd up's ears, and ſtrok'd his beard.
Thought he, this is the lucky hour,
Wines work when vines are in the flow'r;

v. 273, 274. *No Indian prince has to his palace—More foll'wers than a thief to th' gallows.*] See Don Quixote, vol. iv. chap. lvi. p. 560.

v. 275, 276. *But if a beating ſeem ſo brave,—What glories muſt a whipping have?*] Alluding probably to the injunction to Sancho Pancha, for the diſenchanting of Dulcinea del Toboſo, Don Quixote's miſtreſs, ſee vol. iv. chap. xxxv. p. 349. Merlin's Speech.

"'Tis Fate's decree, that Sancho, thy good Squire,
On his bare brawny buttocks ſhould beſtow
Three thouſand ſtripes, and eke three hundred more,
Each to afflict, and ſting, and gall him ſore.
So ſhall relent the author of her woes,
Whoſe awful will I for her eaſe diſcloſe."

v. 286. *Wines work when vines are in the flow'r.*] Sir Kenelm Digby confirms this Obſervation, Diſcourſe concerning the Cure of

This criſis then I'll ſet my reſt on,
And put her boldly to the queſtion.
Madam, What you would ſeem to doubt
Shall be to all the world made out;
How I've been drubb'd, and with what ſpirit
And magnanimity I bear it;
And if you doubt it to be true,
I'll ſtake myſelf down againſt you:
And if I fail in love or troth,
Be you the winner, and take both.
Quoth ſhe, I've heard old cunning ſtagers
Say, Fools for arguments uſe wagers;
And though I prais'd your valour, yet
I did not mean to baulk your wit;
Which if you have, you muſt needs know
What I have told you before now,
And you b' experiment have prov'd,
I cannot love where I'm belov'd.

of Wounds by Sympathy, p. 79. "The wine-merchants (ſays he) obſerve every where (where there is wine), That, during the ſeaſon that vines are in the flower, the wine in the cellar makes a kind of fermentation, and puſheth forth a little white lee (which I think, ſays he, they call the mother of the wine) upon the ſurface of the wine; which continues in a kind of diſorder till the flower of the vines be fallen, and then, this agitation being ceaſed, all the wine returns to the ſame ſtate it was in before."

v. 297, 298. *Quoth ſhe, I've heard old cunning ſtagers—Say, Fools for arguments uſe wagers.*] I believe this 298th line is quoted as frequently in converſation as any one in Hudibras. Mr. Addiſon calls it a celebrated line, Spectator, No. 239, and from thence we may conjecture it was one of his fineſt pieces of wit in the whole Poem. (Mr. B.) See this practice humorouſly expoſed, Spectator, No. 145.

Quoth Hudibras, 'Tis a caprich
Beyond the infliction of a witch;
So cheats to play with thoſe ſtill aim
That do not underſtand the game,
Love in your heart as idly burns
As fire in Antique Roman urns,
To warm the dead, and vainly light
Thoſe only that ſee nothing by't.
Have you not power to entertain,
And render love for love again?
As no man can draw in his breath,
At once, and force out air beneath,
Or do you love yourſelf ſo much,
To bear all rivals elſe a grutch?
What fate can lay a greater curſe
Than you upon yourſelf would force?

v. 305. —— *caprich.*] See *Capricious*, Junii Etym. Angl.

v. 310, 311. *As fire in antique Roman urns,—To warm the dead,* &c.] Pancirollus gives the following remarkable account of the ſepulcher of Tullia, Cicero's daughter (though it muſt be a miſtake, for ſhe was buried at Tuſculum): "Præparabant enim veteres oleum incombuſtible, quod non conſumebatur: id noſtrâ quoque ætate, ſedente Paulo III. viſum fuit, invento ſcilicet ſepulchro Tulliæ filiæ Ciceronis, in quo lucerna fuit etiam tunc ardens, ſed admiſſo aere extincta; arſerat autem annos plus minus 1550." De Rebus Memorab. part i. tit. 35. De Oleo Incombuſtibili, p. 124. Vid. Salmuthi Not. See Cowley's Davideis, § xxxvii. vol. ii. p. 496. The continued burning of theſe ſepulchral lamps is endeavoured to be accounted for by Dr. Plot, Staffordſhire chap. iii. § lvii. p. 144. and his diſcourſe concerning the ſepulchral lamps of the ancients, Philoſophical Tranſactions, vol. xiv. No. 166. p. 896. See an account of incombuſtible cloth expoſed to the fire before the Royal Society, Philoſophical Tranſactions, No. 172. vol. xv. p. 1049; and of Roſicruſius's ſepulcher, with regard to the burning lamps of the ancients, Spectator, No. 379.

For wedlock without love, ſome ſay,
Is but a lock without a key.
It is a kind of rape to marry
One that neglects, or cares not for ye:
For what does make it raviſhment
But b'ing againſt the mind's conſent?
A rape that is the more inhuman,
For being acted by a woman.
Why are you fair, but to entice us
To love you that you may deſpiſe us?
But though you cannot love, you ſay,
Out of your own fanatic way,
Why ſhould you not at leaſt allow
Thoſe that love you to do ſo too?
For, as you fly me, and purſue
Love more averſe, ſo I do you;

v. 321, 322. *For wedlock without love, ſome ſay,—Is but a lock without a key.*]

"For what is wedlock forced, but a hell,
An age of diſcord, of continual ſtrife;
Whereas the contrary bringeth forth bliſs,
And is a pattern of celeſtial peace."

Warner's Albion's England, book xi. chap. lxv. p. 280; Farquhar's Beaux Stratagem, act iii.; Spect. No. 490. See a remarkable inſtance of conjugal affection, Baker's Hiſtory of the Inquiſition, chap. vi. p. 39, 40; and a merry and remarkable account of the petty King of Canton's marrying his male and female priſoners by lot, Gemelli Careri's Voyage, Churchill's collections, vol. iv. p. 352.

v. 331, 332. *But though you cannot love, you ſay,—Out of your own fanatic way.*] *Fanatique* in ſome of the firſt editions, and *fanatic* in the reſt from 1700, if not ſooner, to this time. Might not *fantaſtic* have been as proper? as his miſtreſs expreſſes herſelf, v. 545, 546.

"And yet 'tis no fantaſtic pique
I have to love, nor coy diſlike."

And am by your own doctrine taught
To practiſe what you call a fault.
Quoth ſhe, If what you ſay is true,
You muſt fly me, as I do you;
But 'tis not what we do, but ſay,
In love and preaching, that muſt ſway.
Quoth he, To bid me not to love,
Is to forbid my pulſe to move,
My beard to grow, my ears to prick up,
Or (when I'm in a fit) to hickup:
Command me to piſs out the moon,
And 'twill as eaſily be done.
Love's power's too great to be withſtood
By feeble human fleſh and blood.
'Twas he that brought upon his knees

v. 346. *Or (when I'm in a fit) to hickup.*] A thing which he could not help; though ſuch a thing might have been prohibited in the Inquiſition, as well as involuntary ſneezing, of which Mr. Baker, ſee Hiſtory of the Inquiſition, p. 98, gives the following inſtance: "A priſoner, ſays he, in the Inquiſition coughed; the keepers came to him, and admoniſhed him to forbear coughing, becauſe it was unlawful to make a noiſe in that place: he anſwered, it was not in his power: however they admoniſhed him a ſecond time to forbear it; and becauſe he did not, they ſtripped him naked, and cruelly beat him. This increaſed his cough, for which they beat him ſo often, that at laſt he died, through the pain and anguiſh of the ſtripes."

v. 347. *Command me to piſs out the moon.*] This had been an unreaſonable command, had he been even poſſeſſed of Pantagruel's romantic faculty, who is ſaid to have deſtroyed a whole army of giants, or *dipſodes*, in this way, and to have occaſioned a deluge nine miles round. Rabelais's Works, vol. ii. b. ii. ch. xxviii. p. 206.

v. 355, 356. *Seiz'd on his club, and made it dwindle—T' a feeble diſtaff and a ſpindle.*] Alluding to Hercules's love for Omphale, and Iole:

"Inter

The Hect'ring kill-cow Hercules;
Transform'd his leager-lion's ſkin
T' a petticoat, and made him ſpin;
Seiz'd on his club, and made it dwindle
T' a feeble diſtaff and a ſpindle.
'Twas he made Emperors gallants
To their own ſiſters and their aunts;
Set Popes and Cardinals agog,
To play with pages at leap-frog.
'Twas he that gave our ſenate purges,
And flux'd the houſe of many a burgeſs;
Made thoſe that repreſent the nation
Submit, and ſuffer amputation;
And all the grandees o' th' cabal
Adjourn to tubs, at ſpring and fall.

" Inter Ionicas Calathum tenuiſſe puellas
Diceris: et dominæ pertimuiſſe minas."
Deianira, Herculi, Ovid. ep. ix. l. 73, &c.

" Sly Hermes took Alcides in his toils,
Arm'd with a club and wrapt in lion's ſpoils;
The ſurly warrior Omphale obey'd,
Laid by his club, and with her diſtaff play'd."
Mr. Luck's Miſcell. Poems, 1736, p. 163.

Vid. Diodori Siculi Rer. Antiquar. lib. v. cap. 3; Montfaucon's Antiquity explained, vol. i. part ii. b. i. chap. ix. p. 141. Benedic, ſee Shakeſpeare's Much ado about Nothing, vol. i. p. 423, ſpeaking of Beatrice, ſays, " That ſhe would have made Hercules turn ſpit, yea, and have cleft his club to have made the fire too."

v. 365, 366. *And all the grandees o' th' cabal—Adjourn to tubs, at ſpring and fall.*] See Shakeſpeare's Timon of Athens, act iv. vol. v. p. 274, 275, with Mr. Warburton's Note; Beaumont and Fletcher's Knight of the Burning Peſtle, 4to edit. p. 38. That the ſtories told of ſome of the godly members are not ſlanders is certain, from Mr. Walker's accounts, in his Hiſt. of Independency.

He

He mounted ſynod-men, and rode 'em
To Dirty Lane and Little Sodom;
Made 'em curvet, like Spaniſh gennets,
And take the ring at Madam ——.
'Twas he that made Saint Francis do
More than the devil could tempt him to,

He calls Harry Martyn, Colonel of a regiment of horſe and a regiment of whores; Colonel Scot (the brewer's clerk), the demoliſher of old palaces (Lambeth), and deflowerer of young maidenheads before they are ripe: and relates an intrigue of Sir Henry Mildmay's, that, pretending himſelf taken with the wind cholic, he got an opportunity to inſinuate himſelf into a citizen's houſe in Cheapſide, and tempted his wife, and had a ſhameful repulſe; Hiſt. of Independency, part ii. p. 257. Nay, Cromwell himſelf, whoſe knowledge and veracity can ſcarce be diſputed in this caſe, when he turned the members out of doors, publicly called Harry Martyn and Sir Peter Wentworth whore-maſters; Echard's Hiſtory of England, vol. ii. p. 275.

"Here comes Sir Harry Martyn,
As good as ever piſt;
This wenching beaſt
Had whores at leaſt
A thouſand on his liſt."
Collection of Loyal Songs, vol. ii. p. 7.

v. 367, 368. *He mounted ſynod-men and rode 'em—To Dirty Lane and Little Sodom.*]

" Made zealots of hair-brain'd letchers,
And ſons of Aretine turn preachers:
Kimbolton, that rebellious Boanerges,
Muſt be content to ſaddle Dr. Burges;
If Burges got a clap, 'tis ne'er the worſe,
But the fifth time of his compurgators."
Cleveland upon the mixed aſſembly, Works, p. 45.

It is remarkable, that the Knight, a ſtickling ſynodiſt, could not forbear acknowledging, that ſynod-men had ſometimes ſtrayed to Dirty Lane and Little Sodom. The ſatire is more pungent out of his mouth. (Mr. B.) *Qu.* Whether by Little Sodom, he does not allude to what Mr. Walker, Hiſtory of Independency, part ii. p. 257, calls, " the new ſtateſmen's new-erected Sodoms, and the ſpinſtries at the mulberry garden at St. James's."

v. 370. *And take the ring at Madam ——*] Stennet was the perſon whoſe name was daſhed, ſays Sir Roger L'Eſtrange, Key to Hudibras.

In cold and froſty weather grow
Enamour'd of a wife of ſnow;
And though ſhe were of rigid temper,
With melting flames accoſt, and tempt her;
Which after in enjoyment quenching,
He hung a garland on his engine.

Hudibras. "Her huſband was by profeſſion a broom-man and lay-elder, ſee Key to a Burleſque Poem of Butler's, p. 12. She followed the laudable employment of bawding, and managed ſeveral intrigues for thoſe brothers and ſiſters whoſe purity conſiſted chiefly in the whiteneſs of their linen." She was of the ſame ſtamp with Widow Purecraft, in Ben Jonſon's Bartholomew Fair, act v. ſc. ii.

v. 371. *'Twas he that made Saint Francis do*, &c.] St. Francis was founder of the order of Franciſcans in the church of Rome, and Mr. Butler has ſcarce reached the extravagancy of the legend. Bonaventure, ſays the learned Mr. Wharton, Enthuſiaſm of the Church of Rome, 1688, p. 109, gives the following ſtory of St. Francis. "The devil putting on one night a handſome face, peeps into St. Francis's cell, and calls him out. The man of God preſently knew by revelation, that it was a trick of the devil, who by that artifice tempted him to luſt; yet he could not hinder the effect of it, for immediately a grievous temptation of the fleſh ſeizeth on him. To ſhake off this, he ſtrips himſelf naked, and begins to whip himſelf fiercely with his rope. Ha, brother aſs! (ſaith he) I will make you ſmart for your rebellious luſt: I have taken from you my frock, becauſe that is ſacred, and muſt not be uſurped by a luſtful body: if you have a mind to go your ways in this naked condition, pray go. Then, being animated by a wonderful fervour of ſpirit, he opens the door, runs out, and rolls his naked body in a great heap of ſnow. Next he makes ſeven ſnow-balls, and laying them before him, thus beſpeaks his outward man: Look you, this great ſnow-ball is your wife, thoſe four are your two ſons and two daughters, the other two are a man and a maid, which you muſt keep to wait on them: make haſte and clothe them all, for they die with cold: but if you cannot provide for them all, then lay aſide all thought of marriage, and ſerve God alone." Now ſee the merits of rolling in the ſnow! ſaith Mr. Wharton: "The tempter, being conquered, departs, and the ſaint returns in triumph to his cell." See Miſſon, vol. i. p. 271. Leſs ſcrupulous were the Beguins, of St. Francis's order, who held, "That to kiſs women, and to embrace them, provided they did not conſummate the carnal ſin, was highly meritorious."

Quoth ſhe, If love have theſe effects,
Why is it not forbid our ſex?
Why is't not damn'd, and interdicted,
For diabolical and wicked;
And ſung as out of tune againſt,
As Turk and Pope are by the ſaints?
I find, I've greater reaſon for it,
Than I believ'd before t'abhor it.
Quoth Hudibras, Theſe ſad effects
Spring from your Heatheniſh neglects
Of Love's great pow'r, which he returns

meritorious." See Baker's Hiſtory of the Inquiſition, chap. v. p. 28. The Cordeliers tell a ſtory of their founder St. Francis, "That, as he paſſed the ſtreets in the duſk of the evening, he diſcovered a young fellow with a maid in a corner; upon which the good man (ſay they) lifted up his hands to heaven, with a ſecret thankſgiving, that there was ſo much Chriſtian charity in the world. The innocence of the ſaint made him miſtake the kiſs of a lover for the ſalute of charity." Spectator, No. 245. Leſs charitable was Chalcocondylas, an European hiſtorian and Chriſtian, upon the cuſtom of ſaluting ladies upon a viſit, who reports, "That it is an univerſal cuſtom among the Engliſh, that, upon an invitation to a friend's houſe, the perſon invited ſhould, in compliment, lie with his neighbour's wife." See Mr. Baker's Reflections upon Learning, chap. x.

v. 393, 394. *This made the beauteous Queen of Crete—To take a town-bull for her ſweet*] Thus Ovid repreſents it, Epiſt. Heroid. ep. iv. 57, 58.

"Paſiphae mater, decepto ſubdita Tauro,
Enixa eſt utero crimen onuſque ſuo."

Vid. Ovid. de Arte Amandi, lib. i. 295; Remed. Amor. 63. Taurus, a ſervant of Minos King of Crete, got his miſtreſs Paſiphae with child (whence the infant was called Minotaurus), which occaſioned this fable.

v. 397, 398. *Others to proſtitute their great hearts—To be baboons and monkeys ſweet hearts.*] See ſome inſtances of this in Le Blanc's Voyages, &c. edit. 1660, p. 80; and Dr. Gemelli Carreri's Voyage round the World, part iii. b. ii. chap. ii. Churchill's Collections, vol. iv. p. 217, 218, ed. 1732. See Sempronio's words to Caliſto, Spaniſh Bawd, 1631, p. 7. Sir J. Birkenhead alludes to ſomething

Upon yourſelves with equal ſcorns;
And thoſe who worthy lovers ſlight,
Plagues with prepoſt'rous appetite.
This made the beauteous Queen of Crete
To take a town-bull for her ſweet;
And from her greatneſs ſtoop ſo low
To be the rival of a cow:
Others to proſtitute their great hearts,
To be baboons and monkeys ſweet-hearts:
Some with the dev'l himſelf in league grow
By's repreſentative, a Negro.

thing that happened in thoſe times as bad as this, Paul's Churchyard, claſſ. i. ſ. 13. "*Cujum pecus?* The law of couſins-german cleared in this caſe. An elder's maid took a maſtiff dog: an Independent corporal eſpouſed a bitch: May not the Preſbyterian dog's ſon marry the Independent bitch's daughter, they being brother's and ſiſter's children?" Upon which he remarks in the margin, "Scribi expedit, ſcribere tamen horreo, quod vel perpetraſſe pſeudo-ſancti non verentur." This, as Cervantes obſerves upon another occaſion, Don Quixote, vol. i. chap. vii. p. 228, was ſo odd and intricate a medley of kindred that it would puzzle a convocation of caſuiſts to reſolve the degrees of conſanguinity. This is expoſed in a tract, entitled, The Marquis of Argyle's Laſt Will and Teſtament, publiſhed 1691, p. 6. "*Item*, For a perpetual memory of Preſbytery, I give a hundred pound for the caſting of the figure of the dog in braſs that lay with the elder's maid, to be placed where the laſt provincial claſſis was held in London, as a deſk for the directory." See the four-legged elder; or, a Relation of a horrible Dog and an Elder's Maid; Collection of Loyal Songs againſt the Rump, vol. ii. p. 14; The Four-legged Quaker (Ralph Green), Collection of Loyal Songs, vol. i. p. 231, 235.

v. 399, 400. *Some with the devil himſelf in league grow—By's repreſentative, a negro.*] Alluding probably to Tamora, Queen of the Goths, afterwards wife to the Emperor Saturninus, and Aaron the Moor, her gallant, by whom ſhe had a black child; Shakeſpeare's Titus Andronicus, act iv. This kind of coupling is girded by Iago, in Othello, Moor of Venice, Shakeſpeare, vol. vii. p. 377, to Brabantio: "Z——ds, Sir,—You'll have your daughter covered with a Barbary horſe: you'll have your nephews neigh to you; you'll have courſers for couſins, and gennets for germans."

v. 401,

'Twas this made Veſtal maids love-ſick,
And venture to be buried quick:
Some by their fathers and their brothers

v. 401, 402. *'Twas this made Veſtal maids love-ſick—And venture to be buried quick.*] The Veſtal Virgins (if they broke their vow of virginity) were buried alive in a place without the city wall, allotted for that peculiar uſe, Plutarch in Num.; and thence it was called, *Campus Sceleratus*, according to Feſtus. This was generally the practice, tho' there are ſome few exceptions to the rule. Juvenal condemns Criſpinus for deflowering a veſtal virgin, though he had intereſt enough with Domitian to prevent the uſual puniſhment.

" Nemo malus felix, minimè corruptor, et idem
Inceſtus, cum quo vittata nuper jacebat
Sanguine adhuc vivo, terram ſubitura ſacerdos."
Juv. Sat. iv. v. 8, 9, 10.

" No ill man's happy, leaſt of all is he
Whoſe ſtudy 'tis to corrupt chaſtity.
Th' inceſtuous brute, who the veil'd Veſtal maid
But lately to his impious bed betray'd,
Who for her crimes, if laws their courſe might have,
Ought to deſcend alive into the grave." Dryden.

Dr. Middleton, Life of Cicero, vol. i. p. 144, ſays, that Cataline was ſuſpected of an inceſtuous commerce with Fabia, one of the Veſtal virgins, and ſiſter to Cicero; but, upon her trial, either through her innocence, or authority of her brother, ſhe was acquitted. See the remarkadle proof of Tuccia's innocence, Plinii Nat. Hiſt. lib. xxviii. cap. ii; Valer. Maxim. lib. viii. cap. ii; Dion. Halicar. Antiqu. Rom. lib. ii. p. 124, edit. Oxon. 1704; Wier. de Præſtig. Dæmon. lib. ii. cap. vii. p. 175; Fontanini de Antiquitat. Hortæ, cap. ix. p. 180, edit. Romæ, 1723. This ſevere condition was recompenſed with ſeveral conſiderable privileges; for an account of which, I beg leave to refer the reader to the following authorities: Alexand. ab Alexandro. lib. v. cap. xii; Plutarch. in Num. Dionyſ. Halicarn. Antiqu. Rom. paſſim; Montfaucon's Antiquities explained, vol. ii. part i. b. i. chap. viii. p. 20; Kennet's Antiq. of Rome, part ii. chap. vi. Thoſe that corrupted a Veſtal virgin were whipped to death. Vid. Dionyſ. Halicarnaſ. Antiq. Rom. lib. viii. p. 533; id. ib. p. 571.

v. 403. *Some by their fathers*, &c.]

" Myrrha patrem, ſed non quo filia debet, amavit."
Ovid. de Arte Amandi, lib. i. 285.

Inceſt was but too common in thoſe times. Mr. Whitelock, Memorials, 2d edit. p. 148, makes mention of a perſon in Kent, who, in

To be made miſtreſſes and mothers.
'Tis this that proudeſt dames enamours
On lacquies, and *valets des chambres*;

the year 1647, married his father's wife, and had a child by her. A remarkable inſtance of this kind is that of Lucretia, daughter of Pope Alexander VI. who not only lay with her father (not unknown to him), but with her brother, the Duke of Candy, who was ſlain by Cæſar Borgia, for being his rival in his ſiſter's bed; of whom this epitaph was wrote,

" Hic jacet in tumulo, Lucretia nomine, ſed te
Thais, Alexandri filia, ſponſa, nurus."

" Here Lucrece lies, a Thais in her life;
Pope Sixtus' daughter, daughter-in-law, and wife."

Vid. Wolfii Lection. Memorab. par. i. p. 935; Mr. George Sandys's Notes on the 10th book of Ovid's Metamorphoſis, p. 199, edit. 1640. See John Taylor's Works, p. 93. But the moſt remarkable ſtory of this kind may be met with in Henry Stephens's Prep. Treat. to his Apology for Herodotus, book i. chap. xii; from the Queen of Navarre's narrations, to which I refer the reader; and of the Dogzim or Druſians, Purchaſe's Pilgrims, vol. v. p. 220; and of the King of Benin, who makes wives of his daughters as ſoon as grown up; and the queens, with the like inceſtuous abomination, uſe their ſons, ib. vol. v. b. vi. p. 716. Vid. Ferchard, 54 Reg. Scot. Buchanani Rer. Scoticar. Hiſt. lib. v. cap. xli.

Ibid. —— *and their brothers.*] Alluding probably either to the fabulous inceſt of Jupiter and his ſiſter Juno, Epiſt. Heroid. Ovidii, 4. Phædra Hippolyto, 133, 134: or the ſtory of Biblis and Caunus, Ovid. de Arte Amandi, lib. i 283; Oldham's Poems, 6th edit. p. 104; or to Ptolomy Philadelphus, King of Egypt, who married his ſiſter, Arſinoe, ſee Dean Prideaux's Connection, folio edit. vol. ii. p. 18; Sexti Philoſophi Pyrrhon. Hypot. lib. i. p. 31. lib. iii. p. 153, 158, edit. 1621; or the Incas of Peru, who married their own ſiſters, Acoſta's Natural and Moral Hiſt. of the Indies, lib. vi. cap. xii. p. 455; Purchaſe's Pilgrims, part iv. book vii. p. 1478. Vid. plura, Gruteri Fax. Art. tom. ii p. 998, 1136.

v. 405, 406 *'Tis this that proudeſt dames enamours—On lacquies, and* valets des chambres.] *Varlets des chambres* in all edit to 1704 incluſive. " *Varlet*, ſervus idem cum C. *Valet*, pro quo tamen *varlet* ſcribebant, ſicuti oſtendit Menagius." Vid. Junii Etymologic. Anglican. This foible in the French ladies is bantered by Baron Polnitz, Memoirs, vol. ii. p. 274, 275. See Gayton's Notes upon Don Quixote, book iii. chap x. p 141; Spectator, No. 45.

Their haughty ſtomachs overcomes
And makes 'em ſtoop to dirty grooms;
To ſlight the world, and to diſparage
Claps, iſſue, infamy, and marriage.
Quoth ſhe, Theſe judgments are ſevere,
Yet ſuch as I ſhould rather bear,
Than truſt men with their oaths, or prove
Their faith and ſecrecy in love.
Says he, There is as weighty reaſon
For ſecrecy in love as treaſon.
Love is a burglarer, a felon,
That at the windore-eye does ſteal in
To rob the heart, and with his prey
Steals out again a cloſer way,
Which whoſoever can diſcover,

v. 408. *And makes 'em ſtoop to dirty grooms.*]

" For, if Inconſtancy doth keep the door,
Luſt enters, and my lady proves a whore:
And ſo a baſtard to the world may come,
Perhaps begotten by ſome ſtable groom;
Whom the fork headed, her cornuted knight,
May play and dandle with, with great delight."

John Taylor's Motto, Works, p. 52.

See Spaniſh Bawd, a tragi-comedy, act i. p. 6, London, 1661.

v. 417, 418. *Love is a burglarer, a felon,—That at the windore-eye does ſteal in.*] Thus it ſtands in all edit. to 1684 incluſ. altered to *window eye*, edit. 1700; reſtored again 1726, if not ſooner; alluding to the laws againſt burglary, which is breaking or entering a manſion-houſe by night, either by breaking open a door, or opening a window, with an intent to commit ſome felony there. See Wood's Inſtitut. of the Common Law, book iii. chap. i; Jacob's Law Dictionary.

v. 429, 430. *'Tis like that ſturdy thief that ſtole—And dragg'd beaſts backward into's hole.*] Alluding to the ſtory of Cacus, who robbed Hercules. " At furis Caci mens effera," &c. Virgil. Æn. lib. viii. 205, &c.

He's ſure (as he deſerves) to ſuffer.
Love is a fire, that burns, and ſparkles
In men, as nat'rally as in charcoals,
Which ſooty chymiſts ſtop in holes
When out of wood they extract coals:
So lovers ſhould their paſſions choak,
That though they burn, they may not ſmoak.
'Tis like that ſturdy thief that ſtole
And dragg'd beaſts backward into's hole:
So love does lovers; and us men
Draws by the tails into his den;
That no impreſſion may diſcover,
And trace t' his cave the wary lover.
But if you doubt I ſhould reveal
What you entruſt me under ſeal,

" Allur'd with hope of plunder, and intent
By force to rob, by fraud to circumvent,
The brutal Cacus, as by chance they ſtray'd,
Four oxen thence, and four fair kine convey'd;
And leſt the printed footſteps might be ſeen,
He dragg'd them backwards to his rocky den:
The tracks averſe a lying notice gave,
And led the ſearcher backward from the cave."

Dryden.

Vid. Juv. Sat. v. l. 125, &c.; Livii Hiſtor. lib. i. cap. vii; Propertii Eleg. x. lib. iv; Eraſmi Adag. chil. ii. cent. i. prov. 19; Waller's poem on taking of Salle, Fenton's edit. 4to. p. 15.

v. 435, 436. *But if you doubt I ſhould reveal—What you entruſt me under ſeal.*] Might he not have in view the 113th canon of 1603, by which it is enjoined, that ſecret ſins confeſſed to the miniſter ſhould not be revealed by him (unleſs they were ſuch crimes as by the laws of this realm his own life might be called in queſtion for concealing them), under pain of irregularity, which was ſuſpenſion from the execution of his office. " Multo enim latius ſigilli ſecretum, quam ſigillum confeſſionis virum innodat: in omni enim caſu confeſſionis ſigillum ſive de crimine committendo,

I'll prove myſelf as cloſe and virtuous
As your own ſecretary Albertus.
Quoth ſhe, I grant you may be cloſe
In hiding what your aims propoſe:
Love-paſſions are like parables,
By which men ſtill mean ſomething elſe;
Though love be all the world's pretence,
Money's the mythologic ſenſe,
The real ſubſtance of the ſhadow,
Which all addreſs and courtſhip's made to.
Thought he, I underſtand your play,
And how to quit you your own way.
He that will win his dame, muſt do
As Love does, when he bends his bow;
With one hand thruſt the Lady from,
And with the other pull her home.
I grant, quoth he, wealth is a great
Provocative to am'rous heat:

ſive commiſſo, tam hæreſis, quam perduellionis crimine eſt obligatorium: non ſic autem hominem ſigillum ſecreti aſtringit." Jo. Majoris de Geſt. Scotor. lib. v. fol. 88. See a remarkable form of Popiſh confeſſion, Gloſſary to Robert of Glouceſter's Chronicle, by Mr. Hearne, p. 683; and an account of the great ſecrecy of the Venetian nobility, Bocalini's Advertiſements from Parnaſſus, cent. i advert. 25.

v. 458. *As your own ſecretary Albertus.*] Albertus Magnus was Biſhop of Ratiſbon; he flouriſhed about the year 1260, and wrote a book, De Secretis Mulierum. See a further account of him, Fabricii Bibliothec. Græc. lib. vi. cap. ix. vol. xiii. p. 45.

v. 443, 444. *Though love be all the world's pretence,—Money's the mythologic ſenſe.*] See this exemplified in the caſe of Inkle and Yarico, Spectator, No. 11.

v. 460. *At their own weapons, are outdone.*] *i. e.* the ſplendor of gold is more refulgent than the rays of thoſe luminaries. (Mr. W.)

v. 465,

It is all philtres, and high diet,
That makes love rampant, and to fly out;
'Tis beauty always in the flower,
That buds and bloſſoms at fourſcore:
'Tis that by which the ſun and moon,
At their own weapons, are out-done;
That makes knights-errant fall in trances,
And lay about 'em in romances;
'Tis virtue, wit, and worth, and all
That men divine and ſacred call:
For what is worth in any thing,
But ſo much money as 'twill bring?
Or what but riches is there known,
Which man can ſolely call his own;
In which no creature goes his half,
Unleſs it be to ſquint and laugh?
I do confeſs, with goods and land,
I'd have a wife at ſecond hand;

v. 465, 466. *For what is worth in any thing,—But ſo much money as 'twill bring?*] A covetous perſon, ſays the Tatler, No. 122, in Seneca's Epiſtles, is repreſented as ſpeaking the common ſentiments of thoſe who are poſſeſſed with that vice in the following ſoliloquy: "Let me be called a baſe man, ſo I am called a rich one: If a man is rich, who aſks if he be good? The queſtion is, How much we have? not from whence, or by what means we have it? Every one has ſo much merit as he has wealth. For my part, let me be rich, Oh ye gods! or let me die: the man dies happily, who dies increaſing his treaſure: There is more pleaſure in the poſſeſſion of wealth, than in that of parents, children, wife, or friends."

v. 470. *Unleſs it be to ſquint,* &c.] * Pliny, in his Natural Hiſtory, affirms, that "uni animalium homini oculi depravantur, unde cognomina Strabonum et Pætorum:" lib. xi. cap. 37.

v. 471, 472. *I do confeſs, with goods and land,—I'd have a wife at ſecond hand.*] By this one might imagine, that he was much

And ſuch you are: nor is't your perſon
My ſtomach's ſet ſo ſharp and fierce on;
But 'tis (your better part) your riches
That my enamour'd heart bewitches;
Let me your fortune but poſſeſs,
And ſettle your perſon how you pleaſe;
Or make it o'er in truſt to th' devil,
You'll find me reaſonable and civil.
Quoth ſhe, I like this plainneſs better
Than falſe mock-paſſion, ſpeech, or letter,
Or any fate of qualm or ſowning,
But hanging of yourſelf, or drowning;
Your only way with me, to break

of the mind of a rakiſh gentleman, who being told by a friend (who was deſirous of having him married, to prevent his doing worſe), that he had found out a proper wife for him; his anſwer was, Prithee, whoſe wife is ſhe? Captain Plume ſeems to have been of the ſame way of thinking; Recruiting Officer, by Farquhar, act i. p. 14.

v. 475. *But 'tis (your better part) your riches.*] Petruchio, ſee Shakeſpeare's Taming the Shrew, Works, vol. ii. p. 291, argues upon this head in the following manner: "Signior Hortenſio, 'twixt ſuch friends as us, few words ſuffice, and therefore if you know one rich enough to be Petruchio's wife, as wealth is the burden of my wooing dance,

"Be ſhe as foul as was Florentius' love,
As old as Sibyl, and as curſt and ſhrewd
As Socrates' Xantippe, or a worſe,
She moves me not, or not removes at leaſt
Affection's edge in me: Were ſhe as rough
As are the ſwelling Adriatic ſeas,
I come to wive it wealthily in Padua;
If wealthily, then happily in Padua."

"*Grum.* Why, give him gold enough, and marry him to a puppet, or an aglet baby, or an old trot with ne'er a tooth in her head, though ſhe have as many diſeaſes as two-and-fifty horſes. Why, nothing comes amiſs, ſo money comes withal." See Cacofogo,

Your mind, is breaking of your neck:
For as when merchants break, o'erthrown
Like nine-pins, they ſtrike others down;
So that would break my heart, which done,
My tempting fortune is your own.
Theſe are but trifles, ev'ry lover
Will damn himſelf, over and over,
And greater matters undertake
For a leſs worthy miſtreſs' ſake:
Yet th' are the only ways to prove
Th' unfeign'd realities of love;
For he that hangs, or beats out's brains,
The devil's in him if he feigns.

Cacofogo, in Fletcher's Rule a Wife and have a Wife, edit. 1640, p. 31.

v. 477, 478. *Let me your fortune but poſſeſs,—And ſettle your perſon how you pleaſe.*] Much of this caſt was 'Squire Sullen, ſee Farquhar's Beaux Stratagem, act iv. p. 70, who offered his wife to another, with a veniſon paſty into the bargain. But when the gentleman deſired to have her fortune, "Her fortune! (ſays Sullen) why, Sir, I have no quarrel with her fortune; I only hate the woman, Sir, and none but the woman ſhall go." And under this diſpoſition Sir Hudibras would have been glad to have embraced the offers of that lady, ſee Earl of Strafford's Letters, vol. i. p. 262, "who offered the Earl of Huntingdon 500l. a year during his life, and 6000l. to go to church and marry her, and then at the church-door to take their leaves, and never ſee each other after;" or the old French Marchioneſs de L—, who married the young Marquis de L——t, ſee Baron de Polnitz's Memoirs, vol. ii. p. 285.

v. 483. ——*ſowning.*] Thus it ſtands in all editions to 1684 incluſive, altered to *ſwooning* 1700.

v. 497, 498. *For he that hangs, or beats out's brains,—The devil's in him if he feigns.*] No one could have thought otherwiſe but Young Clincher, ſee Farquhar's Conſtant Couple, edit. 1728, p. 55, who, when he met Errand the porter, that had exchanged cloaths with his elder brother, to help him out of a ſcrape, and was told by him, "that his brother was as dead as a door-nail, he having

Quoth Hudibras, This way's too rough
For mere experiment and proof;
It is no jeſting trivial matter
To ſwing i' th' air or douce in water,
And, like a water-witch, try love;
That's to deſtroy, and not to prove:
As if a man ſhould be diſſected,
To find what part is diſaffected:
Your better way is to make over,
In truſt, your fortune to your lover;
Truſt is a trial, if it break,
'Tis not ſo deſp'rate as a neck:
Beſide, th' experiment's more certain,
Men venture necks to gain a fortune:
The ſoldier does it every day
(Eight to the week) for ſix-pence pay;
Your pettifoggers damn their ſouls,

given him ſeven knocks on the head with a hammer," put this query, "Whether his brother was dead in law, that he might take poſſeſſion of his eſtate?" or Young Loveleſs; ſee the dialogue between him and his elder brother in diſguiſe, Scornful Lady, by Beaumont and Fletcher, act ii.

v. 507, 508. *Your better way is to make over,—In truſt, your fortune to your lover.*] This was not much unlike the highwayman's advice to a gentleman upon the road: "Sir, be pleaſed to leave your watch, your money, and rings, with me, or by —— you will be robbed."

v. 513, 514. *The ſoldier does it every day—(Eight to the week) for ſixpence pay.*] Theſe two and the four following lines added 1674. If a ſoldier received ſixpence a day, he would receive ſeven ſixpences for ſeven days, or one week's pay: but if ſixpence per week of this money be kept back for ſhoes, ſtockings, &c. then the ſoldier muſt ſerve one day more, viz. eight to the week, before he will receive ſeven ſixpences, or one week's pay clear. (Dr. W. W.)

To ſhare with knaves in cheating fools:
And merchants, venturing through the main,
Slight pirates, rocks, and horns, for gain:
This is the way I adviſe you to,
Truſt me, and ſee what I will do.
Quoth ſhe, I ſhould be loth to run
Myſelf all th' hazard, and you none,
Which muſt be done, unleſs ſome deed
Of your's aforeſaid do precede;
Give but yourſelf one gentle ſwing
For trial, and I'll cut the ſtring:
Or give that rev'rend head a maul,
Or two, or three, againſt a wall;
To ſhew you are a man of mettle,
And I'll engage myſelf to ſettle.
Quoth he, My head's not made of braſs,
As Friar Bacon's noddle was:

v. 517. *And merchants vent'ring through the main.*] See Spectator, No. 450.

v. 525, 526. *Give but yourſelf one gentle ſwing—For trial, and I'll cut the ſtring.*] It is plain, from Hudibras's refuſal to comply with her requeſt, that he would not have approved that antique game invented by a people among the Thracians, who hung up one of their companions in a rope, and gave him a knife to cut himſelf down, which if he failed in he was ſuffered to hang till he was dead. Memoirs of Martinus Scriblerus, book i. chap. vi.

v. 531, 532. *Quoth he, my head's not made of braſs,—As Friar Bacon's noddle was.*] * The tradition of Friar Bacon and the brazen head is very commonly known; and, conſidering the times he lived in, is not much more ſtrange than what another great philoſopher of his name has ſince delivered of a ring, that being tied in a ſtring, and held like a pendulum in the middle of a ſilver bowl, will vibrate of itſelf, and tell exactly againſt the

Nor (like the Indian's ſkull) ſo tough,
That, authors ſay, 'twas muſket-proof:
As it had need to be, to enter
As yet, on any new adventure:
You ſee what bangs it has endur'd,
That would, before new feats, be cur'd:
But if that's all you ſtand upon,
Here ſtrike me, luck, it ſhall be done,
Quoth ſhe, The matter's not ſo far gone

ſides of the divining cup the ſame thing with *Time is, Time was*, &c. See the ſtory of Friar Bacon bantered by Chaucer, in his Yeoman's Tale, fol. 57, edit. 1602. It is explained by Sir Tho. Browne, Vulgar Errors, b. vii. chap. xvii. § 7, in the following manner: "Every ear (ſays he) is filled with the ſtory of Friar Bacon, that made a brazen head to ſpeak theſe words, Time is, which, though they want not the like relation, is ſurely too literally received, and was but a myſtical fable concerning that philoſopher's great work, wherein he eminently laboured; implying no more by the copper head than the veſſel where it was wrought; and by the words it ſpake, than the opportunity to be watched about the *tempus ortus*, or birth of the myſtical child, or philoſophical King of Lullius, the riſing of the *terra foliata* of Arnoldus; when the earth, ſufficiently impregnated with the water, aſcendeth white and ſplendent; which not obſerved, the work is irrecoverably loſt, according to that of Petrus Bonus: "Ibi eſt operis perfectio, aut annihilatio, quoniam ipſe die oriantur elementa ſimplicia, depurata, quæ egent ſtatim compoſitione, antequam volent ab igne." Now, letting ſlip this critical opportunity, he miſſed the intended treaſure: which had he obtained, he might have made out the tradition, of making a brazen wall about England, that is, the moſt powerful defence, or ſtrongeſt fortification, which gold could have effected." Vid. Wieri Lib. Apologetic. de Præſtig. Dæmon, &c. Mr. Stow, Hiſtory, republiſhed by Howes, p. 302, makes mention of a head of earth made at Oxford by the art of necromancy, in the reign of Edward II. that, at a time appointed, ſpake theſe words, "*Caput decidetur*, The head ſhall be cut off: *Caput elevabitur*, The head ſhall be lift up: *Pedes elevabuntur ſupra caput*, The feet ſhall be lifted above the head." See an account of enchanted heads, Don Quixote, vol. iv. chap. lxii. p. 626; Hiſtory of Valentine and Orſon, chap. xx. p. 98, &c.; and Naudæus's Hiſtory of

As you ſuppoſe, two words t' a bargain;
That may be done, and time enough,
When you have given downright proof;
And yet 'tis no fantaſtic pique
I have to love, nor coy diſlike;
'Tis no implicit nice averſion
T' your converſation, mein, or perſon,
But a juſt fear, leſt you ſhould prove
Falſe and perfidious in love:

of Magic, tranſlated by Davies, chap. xvii. who pretends to account rationally for theſe miraculous heads, chap. xviii. p. 249.

v. 533, 534. *Nor like the Indian's ſkull ſo tough,—That authors ſay, 'twas muſket-proof.*] Oviedo, in his General Hiſtory of the Indies, ſee Purchaſe's Pilgrims, part iii. chap. v. p. 993, obſerves, "That Indians ſkulls are four times as thick as other mens; ſo that coming to handy-ſtrokes with them, it ſhall be requiſite not to ſtrike them on the head with ſwords, for many ſwords have been broken on their heads, with little hurt done." Dr. Bulwer obſerves, from Purchaſe, ſee Artificial Changeling, ſcene i. p. 42, "That blockheads and loggerheads are in requeſt in Braſil, and helmets are of little uſe, every one having a natural murrian of his head: For the Braſilian heads ſome of them are as hard as the wood that grows in the country, for they cannot be broken." R. Higden, in his Polychronicon, tranſlated by Treviza, lib. ii. cap. i. fol. 58, mentions an Engliſhman, one Thomas Hayward of Barkley, "who had in the moold of his hede polle, and forehede, but one bone, all whole, therefore he maye well ſuffre greete blows above his hede without hurt." The ſcull of a man above three quarters of an inch thick, found at St. Catharine's Cree-church. See Stow's Survey of London, by Mr. Strype, book ii. p. 65. The author of the printed notes, on the contrary, obſerves, "that there are American Indians, among whom there are ſome whoſe ſculls are ſo ſoft, to uſe the author's words, *ut digito perforari poſſint.*"

v. 539, 540. *But if that's all you ſtand upon,—Here ſtrike me, luck, it ſhall be done.*] This expreſſion uſed by Beaumont and Fletcher, Scornful Lady, act ii.; and this unpolite way of courting, ſeems to be bantered by Shakeſpeare, firſt part of Henry IV. act v. vol. iv. p. 195.

"So worthleſs peaſants bargain for their wives,
As market-men for oxen, ſheep, and horſe;
But marriage is a matter of more worth."

For if I thought you could be true,
I could love twice as much as you.
Quoth he, My faith, as adamantine
As chains of deſtiny, I'll maintain:
True as Apollo ever ſpoke,
Or oracle from heart of oak;
And if you'll give my flame but vent,
Now in cloſe hugger-mugger pent,
And ſhine upon me but benignly,
With that one and that other pigſney,
The ſun and day ſhall ſooner part
Than love or you ſhake off my heart;
The ſun, that ſhall no more diſpenſe
His own, but your bright influence:
I'll carve your name on barks of trees,
With true-love-knots and flouriſhes,

v. 552. *I could love twice as much as you.*] The widow is practiſing coquetry and diſſimulation in the higheſt perfection; ſhe rallies and ſoothes the Knight, and in ſhort plays all the arts of her ſex upon him: he, alas! could not penetrate through the diſguiſe; but the falſe hopes ſhe gives him make him joyous, and break out into rapturous aſſeverations of the ſincerity of his love: the ecſtaſy he ſeems to be in betrays him into groſs inconſiſtencies. The reader may compare his ſpeech, which immediately follows, with what goes before, v. 473, &c. But this humour and flight in him may be excuſed, when we reflect, that there is no other way to be revenged of a coquet, but by retorting fallacies and coquetry. (Mr. B.)

v. 553, 554. *Quoth he, My faith, as adamantine—As chains of deſtiny, I'll maintain.*] See Spaniſh Mandevile, 4th Diſ. fol. 101, &c.

v. 556. *Or oracle,* &c.] * Jupiter's oracle in Epirus, near the city of Dodona. "Ubi Nemus erat Jovi ſacrum, Querneum totum, in quo Jovis Dodonæi templum fuiſſe narratur."

v. 559, 560. *And ſhine upon me but benignly,—With that one and that other pigſney.*] See *pigſney*, Skinerii Etymologicon Linguæ Anglican.

That ſhall infuſe eternal ſpring,
And everlaſting flouriſhing;
Drink every letter on't in ſtum,
And make it briſk champaign become:
Where-e'er you tread, your foot ſhall ſet
The primroſe and the violet;
All ſpices, perfumes, and ſweet powders,
Shall borrow from your breath their odours;
Nature her charter ſhall renew,
And take all lives of things from you!
The world depend upon your eye,
And when you frown upon it die:
Only our loves ſhall ſtill ſurvive,
New worlds and natures to out-live;
And like to heralds moons remain,
All creſcents, without change or wane.

Anglican.; Junii Etymolog. Anglican.; Don Quixote, vol. ii. ch. iii. p 45. vol. iii. chap. v. p. 44. vol. iv. chap. lxviii. p. 697.

v. 565. *I'll carve your name on barks of trees.*] See Don Quixote, vol. i. chap. iv. p. 195. vol. iv. chap. lxxiii. p. 720.

v. 569. *Drink ev'ry letter on't in ſtum.*] Alluding to the ancient cuſtomary way of drinking a miſtreſs's health, by taking down ſo many cups or glaſſes of wine as there were letters in her name.

" Nævia ſex Cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.
Omnis ab infuſo numeretur amica Falerno," &c.

Martialis Epigrammat. lib. i. 72. 1, 2, 3. cum Not. Vincent. Colleſ. in uſ. Delphini, Paris, 1680.

" Det numerum Cyathis inſtantis litera Rufi."

Epigram. lib. viii. 51. See Gayton's Notes upon Don Quixote, book iv. chap. v. p. 196.

v. 581, 582. *And like to heralds moons remain,—All creſcents, without change or wane.*] See Guillim's Diſplay of Heraldry.

Hold, hold, quoth ſhe, no more of this,
Sir Knight, you take your aim amiſs:
For you will find it a hard chapter
To catch me with poetic rapture,
In which your maſtery of art
Doth ſhew itſelf, and not your heart;
Nor will you raiſe in mine combuſtion,
By dint of high heroic fuſtian.
She that with poetry is won
Is but a deſk to write upon;
And what men ſay of her they mean

v. 598. *Their haut-gouſts, bouillies, or ragouſts.*] *Haut-gout,* Fr. high reliſh: *bouillon,* Fr. broth made of ſeveral ſorts of boiled meat: *ragou, ragout,* Fr. a high ſeaſoned diſh of meat, a ſauce or ſeaſoning to whet the appetite. Bailey's Dictionary. *Haut-guſts, bouillies, or raguſts,* in all editions to 1704 incluſive.

v. 600. *To grind her lips upon a mill.*] The meaning is this: the poets uſed to call their miſtreſſes lips poliſhed rubies; now the ruby is poliſhed by a mill. (Mr. W.)

v 601. *Until the* facet *doublet doth,* &c.] *Facet doublet* ſignifies a falſe coloured ſtone, cut in many faces or ſides. The French ſay "Une diamante taillé à facette." Why the falſe ſtones are called doublets may be ſeen in Tournefort's account of the Moſaic work in the Sancta Sophia, at Conſtantinople. "Les incruſtations de la galerie ſont des Moſaiques faites la plus part avec ces dez de verre, qui ſe detachent tous les jours de leur ciment. Mais leur couleur eſt inalterable. Les dez de verre ſont de veritables doublets, car la feuille colorée de differente maniere eſt couverte d'une piece de verre fort mince collée d'or deſſus." Vol. ii. p. 189, 190. The humour of this term is, in calling the rubies of the lips falſe ſtones. (Mr. W.)

v. 603, 604. *Her mouth compar'd t' an oyſter's, with—A row of pearl in't, 'ſtead of teeth.*] This deſcription is probably a ſneer upon Don Quixote, for his high-flown compliments upon his miſtreſs; vol. iv. chap. lxxiii. p. 720. "The curling locks of her bright flowing hair of pureſt gold, her ſmooth forehead the Elyſian plain, her brows are two celeſtial bows, her eyes two glorious ſuns, her cheeks two beds of roſes, her lips are coral, her teeth are pearl, her neck is alabaſter, her breaſts marble, her hands ivory,

No more than on the thing they lean.
Some with Arabian ſpices ſtrive
T' embalm her cruelly alive;
Or ſeaſon her, as French cooks uſe
Their haut-gouſts, bouillies, or ragouſts:
Uſe her ſo barbarouſly ill,
To grind her lips upon a mill,
Until the facet doublet doth
Fit their rhimes rather than her mouth:
Her mouth compar'd t' an oyſter's, with
A row of pearl in't, 'ſtead of teeth:

ivory, and ſnow would loſe its whiteneſs near her boſom." See more vol. i. b. ii. ch. v. vol. iii. ch. xi. p 98. See Caliſto's deſcription of his miſtreſs Melibea, Spaniſh Bawd, act i. p. 9, 10. This piece of grimace is expoſed in lovers, Don Quixote, vol. iv. ch. xxxviii. p. 376; in a tract, entitled, Female Pre-eminence, by Henry Cornelius Agrippa, tranſlated by Henry Care, 1670, p 15, &c.; by Dr. Echard, Obſervations upon the Anſwer to Grounds and Reaſons, &c. 7th edit. p. 132: Anatomy of Melancholy, by Democritus junior, p. 518; and with great humour by John Taylor, the water poet, in his poem, entitled, A Whore, Works, p. 110, in the following lines:

" To ſeek to merit ever-living bays,
For ſordid ſtuff (like Ovid's luſtful lays),
With falſe bewitching verſes to entice
Frail creatures from fair virtue to foul vice,
Whoſe flattery makes a whore to ſeem a ſaint,
That ſtinks like carrion, with her pox and paint;
Comparing her (with falſe and odious lies)
To all that's in or underneath the ſkies;
Her eyes to ſuns, that do the ſun eclipſe,
Her cheeks are roſes, rubies are her lips,
Her white and red, carnation mix'd with ſnow,
Her teeth to oriental pearls a-row,
Her voice like muſic of the heavenly ſpheres,
Her hair like thrice refined golden wires,
Her breath more ſweet than aromatic drugs,
Like mounts of alabaſter are her dugs;
Her bracelet, rings, her ſcarf, her fan, her chain,
Are ſubjects to inſpire a poet's brain."

v. 608.

Others make poſies of her cheeks,
Where red and whiteſt colours mix;
In which the lily and the roſe
For Indian lake and ceruſe goes:
The ſun and moon by her bright eyes
Eclips'd, and darken'd in the ſkies,
Are but black patches, that ſhe wears,

v. 608. *For Indian lake and ceruſe*, &c.] *Lake*, a fine crimſon ſort of paint; *ceruſe*, a preparation of lead with vinegar, commonly called white lead: Bailey. See *Ceruſſe*, Junii Etymologic.

v. 609 610. *The ſun and moon, by her bright eyes,—Eclips'd, and darken'd in the ſkies.*] Shakeſpeare, in his Romeo and Juliet, act ii. vol. vii. p. 153, has ſomething like this:

Rom.—" But ſoft! what light thro' yonder window breaks?
It is the eaſt, and Juliet is the ſun.
Ariſe, fair ſun, and kill the envious moon,
Who is already ſick, and pale with grief,
That thou, her maid, art far more fair than ſhe.
Be not her maid, ſince ſhe is envious;
Her veſtal livery is but ſick,
And nought but fools do wear it,—caſt it off."

v. 611. *Are but black patches that ſhe wears.*] Sir Kenelm Digby makes mention of a lady of his acquaintance, who wore many patches: upon which he uſed to banter her, and tell her that the next child ſhe ſhould go with, whilſt the ſolicitude and care of thoſe patches were ſo ſtrong in her fancy, would come into the world with a great black ſpot in the midſt of its forehead; which happened accordingly. Treatiſe of Bodies, chap xxvii. p. 404; Diſcourſe of the Power of Sympathy, ed. 1660, p. 182, &c. Humorous is the account of the opinion of the Indian kings concerning the patches worn by our Engliſh ladies, Spectator, No. 50. " As for the women of the country, they look like angels, and would be more beautiful than the ſun, were it not for the little black ſpots that break out in their faces, and ſometimes riſe in very odd figures. I have obſerved, that thoſe little blemiſhes wear off very ſoon; but when they diſappear in one part of the face, they are very apt to break out in another, inſomuch that I have ſeen a ſpot in the forehead in the afternoon which was upon the chin in the morning."

v. 612. *Cut into ſuns, and moons, and ſtars.*] Thus Angelina to Euſtace, Beaumont and Fletcher's comedy entitled the Elder

Cut into ſuns, and moons, and ſtars:
By which aſtrologers, as well
As thoſe in heaven above, can tell
What ſtrange events they do foreſhow
Unto her under world below:
Her voice, the muſic of the ſpheres,
So loud, it deafens mortals ears,

Brother, act ii. ſcene xi. "'Tis not a face I only am in love with;—no, nor viſits each day in new ſuits; nor your black patches you wear variouſly, ſome cut like ſtars, ſome in half moons, ſome lozenges." This is fully explained by Dr. Bulwer, in two prints, Artificial Changeling, ſcene xv. p. 252, 261: Appendix, entitled, The Engliſh Gallant, p. 535. He deduces the original of patches from the barbarous painter-ſtainers of India, id. ib. p. 534.

v. 613, and the three following lines, not in the two firſt edit. of 1664, but added 1674.

v. 617. *Her voice, the muſic of the ſpheres.*] Mr. E. Fenton, ſee Obſervations upon ſome of Mr. Waller's poems, 4to p. 52, is of opinion, "That Pythagoras was the firſt that advanced this doctrine of the muſic of the ſpheres, which he probably grounded on that text in Job underſtood literally, "When the morning ſtars ſang together," &c. ch. xxix. ver 7. "For ſince he ſtudied twelve years in Babylon, under the direction of the learned impoſtor Zoroaſtres, who is allowed to have been a ſervant to one of the prophets, we may reaſonably conclude, that he was converſant in the Jewiſh writings (of which the book of Job was ever eſteemed of moſt authentic antiquity). Jamblichus ingenuouſly confeſſeth, that none but Pythagoras ever perceived this celeſtial harmony; and as it ſeems to have been a native of imagination, the poets have appropriated it to their own province; and our admirable Milton applies it very happily in the fifth book of his Paradiſe Loſt:

"That day, as other ſolemn days, he ſpent
In ſong and dance about the ſacred hill;
Myſtical dance! which yonder ſtarry ſphere
Of planets, and of fix'd, in all her wheels,
Reſembles neareſt, mazes intricate,
Eccentric, intervolv'd; yet regular
Then moſt, when moſt irregular they ſeem:
And in their motions harmony divine
So ſmooths her charming tones, that God's own ear
Liſtens delighted."——

Mr.

As wiſe philoſophers have thought,
And that's the cauſe we hear it not.
This has been done by ſome, who thoſe
Th' ador'd in rhime, would kill in proſe;
And in thoſe ribbons would have hung,
Of which melodiouſly they ſung,
That have the hard fate to write beſt
Of thoſe ſtill that deſerve it leaſt;
It matters not how falſe, or forc'd,
So the beſt things be ſaid o' th' worſt;
It goes for nothing when 'tis ſaid,
Only the arrow's drawn to th' head,
Whether it be a ſwan or gooſe
They level at; ſo ſhepherds uſe
To ſet the ſame mark on the hip
Both of their ſound and rotten ſheep:
For wits that carry low or wide,

Mr. Milton wrote a little tract, entitled, De Sphærarum Concentu, Cantabrigiæ in Scholis Publicis, a Joanne Miltono. See that tract, with the tranſlation of it by Mr. Fra. Peck, New Memoirs of the Life and Poetical Works of Mr. John Milton. Vide Rueſneri Symbol. Imperator. claſſ. ii. ſymbol. xxxvii. p. 115, &c. edit. 1627; Shakeſpeare's Merchant of Venice, vol. ii. p. 78, with Mr. Theobald's and Mr. Warburton's notes; Mr. George Sandys's notes upon the 5th book of Ovid's Metamorphoſis, p. 95; Chambers's Cyclopædia. This opinion of Pythagoras ſneered by Valleſius, vid. Sacr. Philoſoph. chap. xxvi. &c. p. 446, edit. 1588.

v. 618, 619, 620. *So loud, it deafens mortal ears,—As wiſe philoſophers have thought,—And that's the cauſe we hear it not.*] "Pythagoras prodidit hunc totum mundum muſica factum ratione. Septemque ſtellas inter cœlum et terram vagas, quæ mortalium geneſes moderantur, motum habere ευρυθμον, intervallis muſicis diaſtematis habere congrua, ſonituſque varios reddere pro ſua quæque altitudine ita concordes, ut dulciſſimam quidem concinant melodiam, ſed nobis inaudibilem, propter vocis magnitudinem, quam

Muſt be aim'd higher or beſide
The mark, which elſe they ne'er come nigh,
But when they take their aim awry.
But I do wonder you ſhould chuſe
This way t' attack me, with your muſe,
As one cut out to paſs your tricks on,
With Fulhams of poetic fiction:
I rather hop'd I ſhould no more
Hear from you o' th' gallanting ſcore:
For hard dry-baſtings us'd to prove
The readieſt remedies of love;
Next a dry diet: but if thoſe fail,
Yet this uneaſy loop-hold jail,
In which y' are hamper'd by the fetlock,
Cannot but put y' in mind of wedlock;
Wedlock, that's worſe than any hole here,
If that may ſerve you for a cooler,

quam non capiant aurium noſtrarum anguſtiæ." Cenſorin. De Die Natal. cap. xi. Vide Ciceronis Somnium Scipionis, Macrob. in Somn. Scipionis, lib. ii. cap. iii. &c.; Riccioli Alm. l. ix. § v. c. vii; Dr. Long's Aſtronomy, book ii. ch. xxii. p. 341.

v. 625, 626. *That have the hard fate to write beſt—Of thoſe ſtill that deſerve it leaſt.*] Mr. Warburton is of opinion, that he alludes to Mr. Waller's poem on Sacchariſſa. He might likewiſe have Mr. Waller's Panegyric on the Lord Protector in view, compared with his poem to the King, upon his Majeſty's happy return. When he preſented this poem to the King, Mr. Fenton obſerves (Obſervations on ſome of Mr. Waller's poems, p. 67, from the Menagiana), "That his Majeſty ſaid, he thought it much inferior to his panegyric on Cromwell. Sir! replied Mr. Waller, We poets never ſucceed ſo well in writing truth, as in fiction."

v. 642. *With Fulhams of poetic fiction.*] *High* and *low Fulhams*, in the Merry Wives of Windſor, were cant words (as I am informed by the Rev. Mr. Smith of Harleſton) for falſe dice; the high

T' allay your mettle, all agog
Upon a wife, the heavier clog:
Nor rather thank your gentler fate,
That, for a bruis'd or broken pate,
Has freed you from thoſe knobs that grow
Much harder on the marry'd brow.
But if no dread can cool your courage,
From vent'ring on that dragon, marriage,
Yet give me quarter, and advance
To nobler aims your puiſſance;
Level at beauty and at wit,
The faireſt mark is eaſieſt hit.
  Quoth Hudibras, I'm beforehand,
In that already, with your command;
For where does beauty and high wit
But in your conſtellation meet?
  Quoth ſhe, What does a match imply,
But likeneſs and equality?
I know you cannot think me fit
To be the yoke-fellow of your wit;
Nor take one of ſo mean deſerts,

Fulhams being dice which always ran high, and the low Fulhams thoſe that ran low. To the former, Mr. Cleveland alludes probably, in his Character of a Diurnal-maker, Works, 1677, p. 108, "Now a Scotchman's tongue runs high Fulhams."

v. 691. *Buyers you know are bid beware.*] Caveat emptor!

v. 692. *And worſe than thieves receivers are.*] Αμφοτεροι κλωπες, και ὁ δεξαμενος, και ὁ κλεψας, Phocyl. Ray's Proverbial Sentences. See *Receiver (Receptor)* Jacob's Law Dictionary, 1732.

v. 693. *How ſhall I anſwer hue and cry.*] From *huer*, to hoot, or ſhout, to give notice to the neighbourhood to purſue a felon; Spelmanni

To be the partner of your parts;
A grace which, if I could believe,
I've not the conſcience to receive.
That conſcience, quoth Hudibras,
Is miſinform'd—I'll ſtate the caſe:
A man may be a legal donor
Of any thing whereof he's owner,
And may confer it where he liſts,
I' th' judgment of all caſuiſts:
Then wit, and parts, and valour may
Be ali'nated, and made away,
By thoſe that are proprietors,
As I may give or ſell my horſe.
Quoth ſhe, I grant the caſe is true,
And proper 'twixt your horſe and you;
But whether I may take, as well,
As you may give away or ſell;
Buyers you know are bid beware,
And worſe than thieves receivers are.
How ſhall I anſwer hue and cry,
For a roan gelding, twelve hands high,

manni Gloſſar. in voc. *Hutesium*, Wood's Inſtitute of the Laws of England, p. 372. 3d edit.; Jacob's Law Dictionary. The conſtable's office in this reſpect is humorouſly bantered, by Ben Jonſon, Tale of a Tub, act ii. ſc. ii.

v. 694. *For a roan gelding, twelve hands high.*] This is very ſatirical upon the poor Knight, if we conſider the ſignification of that name; and, from what the widow ſays, we may infer, the Knight's ſtature was but four feet high: Could we have met with his match in a lady of the ſame ſtature, they might have rivalled Mr. Richard Gibſon, a favourite page of the back ſtairs, and Mrs. Anne Shepherd, whoſe marriage King Charles I. honour-

All ſpurr'd and ſwitch'd, a lock on's hoof,
A ſorrel mane? Can I bring proof,
Where, when, by whom, and what y' were
And in the open market toll'd for? [ſold for,
Or, ſhould I take you for a ſtray,
You muſt be kept a year and day
(Ere I can own you) here i' th' pound,
Where, if y' are ſought, you may be found;
And in the mean time I muſt pay
For all your provender and hay.
Quoth he, It ſtands me much upon
T' enervate this objection,
And prove myſelf, by topic clear,
No gelding, as you would infer.
Loſs of verility's averr'd
To be the cauſe of loſs of beard,
That does (like embryo in the womb)
Abortive on the chin become:

ed with his preſence, and gave the bride: They were of an equal ſtatute, each meaſuring three feet ten inches. See Waller's poem Of the Marriage of the Dwarfs, and Mr. Fenton's Obſervations, p. 5. See an account of the marriage of the dwarfs, attended by an hundred dwarfs of each ſex, at the court of Peter the Great, Czar of Muſcovy, Northern Worthies, p. 92, 93.

v. 698. *And in the open market toll'd for.*] Alluding to the two ſtatutes relating to the ſale of horſes, anno 2 and 3 Philippi & Mariæ, and 31 Eliz. cap. 12, and publicly tolling them in fairs, to prevent the ſale of ſuch as were ſtolen, and to preſerve the property to the right owner.

v. 699, 700. *Or, ſhould I take you for a ſtray,—You muſt be kept a year and day.*] *Eſtrays (Eſtrahuræ)*, cattle that ſtray into another man's grounds, and are not owned by any man: in this caſe, if they are proclaimed on two market-days, in two ſeveral market-towns next adjoining, and if the owner does not own them within

This firſt a woman did invent,
In envy of man's ornament,
Semiramis of Babylon,
Who firſt of all cut men o' th' ſtone,
To mar their beards, and laid foundation
Of ſow-geldering operation:
Look on this beard, and tell me whether
Eunuchs wear ſuch, or geldings either.
Next it appears I am no horſe,
That I can argue and diſcourſe,
Have but two legs, and ne'er a tail—
Quoth ſhe, That nothing will avail;
For ſome philoſophers of late here,
Write, men have four legs by nature,
And that 'tis cuſtom makes them go
Erroneouſly upon but two;
As 'twas in Germany made good,
B' a boy that loſt himſelf in a wood,

in a year and a day, they belong to the lord of the liberty. Vid. Spelmanni Gloſſar. in voc. *Extrahuræ*, Wood's Inſtitute of the Laws of England, 3d edit. p. 213.

v. 715. *Semiramis of Babylon.*] * Semiramis, Queen of Aſſyria, is ſaid to be the firſt that invented eunuchs. "Semiramis teneros mares caſtravit omnium prima;" Am. Marcel. l. 24, p. 22; which is ſomething ſtrange in a lady of her conſtitution, who is ſaid to have received horſes into her embraces (as another queen did a bull), but that perhaps may be the reaſon why ſhe after thought men not worth the while."

v. 725, 726. *For ſome philoſophers of late here—Write, men have four legs by nature.*] See Tatler, No. 103.

v. 729, 730. *As 'twas in Germany made good—B' a boy that loſt himſelf in a wood.*] A boy in the county of Liege, who, when he was little, flying with the people of his village upon the alarm of

And, growing down t' a man, was wont
With wolves upon all four to hunt.
As for your reaſons drawn from tails,
We cannot ſay they're true or falſe,
Till you explain yourſelf, and ſhow
B' experiment 'tis ſo or no.
Quoth he, If you'll join iſſue on't,
I'll give you ſat'sfact'ry account;
So you will promiſe, if you loſe,
To ſettle all, and be my ſpouſe.
That never ſhall be done (quoth ſhe)
To one that wants a tail by me;
For tails by nature ſure were meant,

ſoldiers, loſt himſelf in a wood, where he lived ſo long amongſt the wild beaſts, that he was grown over with hair, and loſt the uſe of his ſpeech, and was taken for a ſatyr by thoſe that diſcovered him. Sir K. Digby's Treatiſe of Bodies, c. xxvii. p. 310. P. Camerarius mentions a lad of Heſſe, who was, in the year 1543, taken away, and nouriſhed, and brought up by wolves. They made him go upon all four, till, by the uſe and length of time, he could run and ſkip like a wolf; being taken, he was compelled by little and little to go upon his feet. Webſter's Diſplaying of ſuppoſed Witchcraft, chap. v. p. 91. We have a later inſtance of the wild youth who was found in the wood near Hanover, when the late King was there, and by his order brought into England to be humanized. See a poem, entitled, The Savage, occaſioned by the bringing to court a wild youth taken in the woods in Germany 1725, Miſcellany Poems, publiſhed by Mr. D. Lewis, 1726, p. 305.

v. 737. *Quoth he, If you'll join iſſue on't*, &c.] Joining iſſue generally ſignifies the point of matter iſſuing out of the allegations and pleas of the plaintiff and defendant, in a cauſe to be tried by a jury of twelve men. See the word *Iſſue*, Jacob's Law Dict.

v. 741, 742. *That never ſhall be done (quoth ſhe)—To one that wants a tail, by me.*] A ſneer probably upon the old fabulous ſtory of the Kentiſh Long-tails. "A name or family of men ſome time inhabiting Stroud (ſaith Polydore) had tails clapped to their breeches by Thomas of Becket, for revenge and puniſhment of a deſpite done

As well as beards, for ornament:
And though the vulgar count them homely,
In men or beaſt they are ſo comely,
So gentee, alamode, and handſome,
I'll never marry man that wants one:
And till you can demonſtrate plain,
You have one equal to your mane,
I'll be torn piece-meal by a horſe,
Ere I'll take you for better or worſe.
The Prince of Cambay's daily food
Is aſp, and baſiliſk, and toad,
Which makes him have ſo ſtrong a breath,
Each night he ſtinks a queen to death;

done him, by cutting off the tail of his horſe:" Lambard's Perambulation of Kent, edit. 1576, p. 315. Mr. Ray ſays, "That ſome found the proverb of Kentiſh Long-tails upon a miracle of Auſtin the monk, who, preaching in an Engliſh village, and being himſelf and his aſſociates beat and abuſed by the Pagans there, who opprobriouſly tied fiſh tails to their back-ſides, in revenge thereof, ſuch appendants grew to the hind parts of all that generation." At Mexico, in the holy week, men are maſked and diſguiſed, and ſome have long tails hanging behind them: "Theſe, they ſay, repreſent ſome Jews, who they pretend are born after this manner, becauſe of their being the executioners who crucified our Saviour Jeſus Chriſt." Baker's Hiſtory of the Inquiſition, p. 385, 386. Purchaſe mentions men with tails among the Braſilians; Pilgrims, part iv. p. 1290. And there are monſtrous relations of this kind in Torquemeda, or Spaniſh Mandeville, firſt diſcourſe, fol. 13. Dr. Bulwer's Artificial Changeling, ſc. 22. p. 410, 411, &c.; Philoſophical Tranſactions, vol. xiv. No. 160. p. 583, 600.

v. 753, 754, 755, 756. *The Prince of Cambay's daily food—Is aſp, and baſiliſk, and toad,—Which makes him have ſo ſtrong a breath,—Each night he ſtinks a queen to death.*] Alluding to the ſtory of Macamut, Sultan of Cambaya, who ate poiſon from his cradle, and was of that poiſonous nature, that when he determined to put any nobleman to death, he had him ſtripped naked, ſpit upon him, and he inſtantly died. He had four thouſand concubines, and ſhe with

Yet I ſhall rather lie in's arms
Than yours on any other terms.
Quoth he, What Nature can afford
I ſhall produce upon my word;
And if ſhe ever gave that boon
To man, I'll prove that I have one;
I mean by poſtulate illation,
When you ſhall offer juſt occaſion:
But ſince y' have yet deny'd to give
My heart, your pris'ner, a reprieve,
But made it ſink down to my heel,
Let that at leaſt your pity feel,
And for the ſufferings of your martyr,
Give its poor entertainer quarter;
And by diſcharge, or mainpriſe, grant
Delivery from this baſe reſtraint.

whom he lay was always found dead next morning; and if a fly did light accidentally upon his hand, it inſtantly died. See Purchaſe's Pilgrims, part ii. book ix. ch. viii. p. 1495, vol. v. book v. chap. viii. p. 537; J. C. Scaligeri Exercitat. de Subtilitate, adverſ. Cardan. Exer. 175; Moufeti Inſect. Theatr. 78; Montaigne's Eſſays, part i. chap. xxii. Mr. Purchaſe gives other inſtances of this kind, one from Cœlius Rhodiginus, Pilgrims, book v. p. 537, of a maid nouriſhed with poiſons, and ſuch as lay with her died immediately. Sir Thomas Browne ſeems to queſtion the credibility of ſuch ſtories; Vulgar Errors, b. vii. chap. xvii. Another from Avicenna, of a man of ſo venomous a nature, that he poiſoned other venomous creatures that bit him. See an account from Albertus, of a maid that lived upon ſpiders, Montaigne's Eſſays, part i. chap. xxii. p. 130. Shakeſpeare (ſee King Lear, act iii. vol. v. p. 167) ſeems to ſneer ſuch romantic accounts. *Baſilique*, in the three firſt editions.

v. 771, 772. *And by diſcharge, or mainpriſe, grant—Delivery from this baſe reſtraint.*] Why does the Knight petition the widow to releaſe him, when ſhe was neither acceſſary to his impriſonment, nor appears to have any power to put an end to it? This ſeeming incongruity may be ſolved, by ſuppoſing, that the uſher that attended

Quoth ſhe, I grieve to ſee your leg
Stuck in a hole here like a peg,
And if I knew which way to do't,
(Your honour ſafe) I'd let you out.
That dames, by jail-delivery
Of errant knights, have been ſet free,
When by enchantment they have been,
And ſometimes for it too, laid in,
Is that which knights are bound to do
By order, oath, and honour too;
For what are they renown'd and famous elſe,
But aiding of diſtreſſed damoſels?
But for a lady, no ways errant,
To free a knight, we have no warrant
In any authentical romance,
Or claſſic author yet of France;

attended her was the conſtable of the place; ſo the Knight might mean, that ſhe would intercede with him to diſcharge him abſolutely, or to be mainpriſe for him, that is, bail or ſurety; ſee Canto iii. v. 65. By this conduct ſhe makes the hero's deliverance her own act and deed, after having brought him to a compliance with her terms, which were more ſhameful than the impriſonment itſelf. (Mr. B.)

v. 781, 782. *Is that which knights are bound to do—By order, oath, and honour too.*] See Don Quixote, part i. book i. chap iii. vol. iii. p. 315. vol. iv, p. 364. See the oath of a knight, Selden's Titles of Honour, part ii. chap. vii. p. 850, 851. edit. 1631, the ſixth article. "Ye ſhall defend the juſt action and queruelles of all ladies of honour, of all true and friendleſs widows, orphelins, and maides of good fame."

v. 785. *But for a lady, no ways errant,* &c.] See Ben Jonſon's Maſque of Augurs, vol. i. p. 87. Ladies of Knights of the Garter wore robes, and were called Dames, "Dominæ de ſectâ et liberatura garter." Anſtis's Regiſter of the Garter, vol. i. p. 123.

v. 787, 788. *In any authentical romance,—Or claſſic author yet of France.*] The French were the moſt famed of any nation (the Spaniards

And I'd be loth to have you break
An ancient cuſtom for a freak,
Or innovation introduce,
In place of things of antique uſe,
To free your heels by any courſe,
That might b' unwholeſome to your ſpurs;
Which if I ſhould conſent unto,
It is not in my power to do;
For 'tis a ſervice muſt be done ye,
With ſolemn previous ceremony,
Which always has been us'd t' untie
The charms of thoſe who here do lie:
For as the Ancients heretofore
To Honour's temple had no door
But that which thorough Virtue's lay,
So from this dungeon there's no way
To honour'd Freedom, but by paſſing
That other virtuous ſchool of laſhing,

Spaniards excepted) for romances. See Verſtegan's Reſtitution of decayed Intelligence, p. 200. edit. Antwerp. Huetius ſays, that romances were ſo called *a fabulis Romanenſibus*. Commentar. de Rebus ad ſe pertinentibus, p. 254. Monſieur Huet, in his Treatiſe of the Original of Romances, p 10, diſtinguiſhes in the following manner betwixt fables and romances: "A romance, he obſerves, is the fiction of things, which may but never have happened; fables are the fictions of things, which never have nor ever can happen: that the original of romances is very ancient, and that the invention is due to the orientals," I mean (ſays he) to the Egyptians, Arabians, Perſians, and Syrians, and gives inſtances in proof; ſee *Romant*, Junii Etymologic Anglican.

v. 801, 802. *For as the Ancients heretofore—To Honour's temple had no door.*] See Dr. Bailey's romance, entitled, The Wall-Flower of Newgate, in fol. 1650, p. 124; Spectator, No 123.

v. 807, 808. *Where knights are kept in narrow liſts,—With wooden lockets 'bout their wriſts.*] Alluding to the whipping of petty criminals in Bridewell, and other houſes of correction.

v. 811,

Where knights are kept in narrow liſts,
With wooden lockets 'bout their wriſts;
In which they for a while are tenants,
And for their ladies ſuffer penance:
Whipping, that's Virtue's governeſs,
Tutreſs of arts and ſciences;
That mends the groſs miſtakes of nature,
And puts new life into dull matter;
That lays foundation for renown,
And all the honours of the gown.
This ſuffer'd, they are ſet at large,
And freed with honourable diſcharge;
Then, in their robes the penitentials
Are ſtraight preſented with credentials,
And in their way attended on
By magiſtrates of every town;
And, all reſpect and charges paid,
They're to their ancient ſeats convey'd.

v. 811, 812. *Whipping, that's Virtue's governeſs,—Tutreſs of arts and ſciences.*]

" I think a jail a ſchool of virtue is,
A houſe of ſtudy, and of contemplation:
A place of diſcipline and reformation."

The Virtue of a Jail by J. Taylor, Works, p. 818.

v. 819, 820. *Then in their robes, the penitentials—Are ſtraight preſented with credentials,* &c.] He alludes to the acts of Queen Eliſabeth and King James I. againſt rogues, vagabonds, and ſturdy beggars. By ſtat. 39 Eliſ. cap. iv. it is enacted, That every vagabond, &c. ſhall be publicly whipped, and ſhall be ſent from pariſh to pariſh, by the officers thereof, to the pariſh where he or ſhe was born: or if that is not known, then to the pariſh where he or ſhe dwelt by the ſpace of one whole year before the puniſhment: and if that be not known, then to the pariſh through which he

Now if you'll venture, for my ſake,
To try the toughneſs of your back,
And ſuffer (as the reſt have done)
The laying of a whipping on
(And may you proſper in your ſuit,
As you with equal vigour do't),
I here engage myſelf to looſe ye,
And free your heels from caperdewſie.
But ſince our ſex's modeſty
Will not allow I ſhould be by,
Bring me, on oath, a fair account,
And honour too, when you have don't;

he or ſhe paſſed laſt without puniſhment. After which whipping, the ſame perſon ſhall have a teſtimonial, ſubſcribed with the hand and ſealed with the ſeal of the ſaid juſtice, &c. teſtifying that the ſaid perſon has been puniſhed according to this act, &c. This ſtatute was confirmed and enlarged by 1 Jac. I. c. vii. but both in a great meaſure repealed by 12th of Queen Anne, cap. xxiii.

v. 828. *The laying of a whipping on.*] Alluding probably either to the Diſciplinarians in Spain, who gain very much upon their miſtreſſes affections by the ſeverity of their flogging; ſee Lady's Travels into Spain, part ii. letter ix. p. 155, &c.; or to the hereſy in Italy at the end of the thirteenth century, entitled, The Hereſy of the Whippers or Floggers;" "Flaggellantium hæreſis in Italiâ orta, per Galliam et Germaniam vagatur; multa Romanæ eccleſiæ damnans et in errores incidens graviſſimos." Bernardi Lutz, Chronograph. Eccleſiæ Chriſti, &c. Henrici Pantaleonis, 1568, p. 102. Wolfius (Lexicon Memorab. p. 637) obſerves that this ſect took its riſe in the year 1349, and ſeems to doubt whether in Tuſcany or Hungary. Vid Krantzii Wandal. lib. viii. cap. xx. p. 194. lib. ix. cap. vi. p. 207; Gobelini Perſonæ Coſmodromii, æt. vi. cap. lxix, lxx. Meibomii Rer. Germanicar. tom i. p. 285, 287.

v. 831. *I here engage myſelf to looſe ye.*] This and the following line thus altered 1674, &c.

I here engage to be your bail,
And free you from th' unknightly jail.

Thus continued to 1700 incluſive, reſtored 1704.

v. 845, 846. *A Perſian Emp'ror whip'd his grannam,—The ſea,—*] * Xerxes, who uſed to whip the ſeas and wind.

"In eorum atque eurum ſolitus ſævire flagellis." Juv. Sat. x.

Vid.

And I'll admit you to the place
You claim as due in my good grace.
If matrimony and hanging go
By deſt'ny, why not whipping too!
What med'cine elſe can cure the fits
Of lovers when they loſe their wits?
Love is a boy, by poets ſtyl'd,
Then ſpare the rod, and ſpoil the child.
A Perſian Emp'ror whipp'd his grannam,
The ſea, his mother Venus came on;
And hence ſome rev'rend men approve
Of roſemary in making love.

Vid. Herodoti Polyhymn. p. 452. edit. Hen. Stephan. 1592. Kanute the Dane was humbled by the water of the ſea's not obeying him. Robert of Glouceſter's Chronicle, by Hearne, p. 321, 322.

v. 846. *The ſea, his mother Venus came on.*] The parentage of Venus, the goddeſs of love and beauty, is thus deſcribed by Auſonius: "Orte ſalo, ſuſcepta cœlo, patre edita ſolo. Jupiter virilia amputabat, ac in mare projiciebat, e quibus Venus oriebatur." Natalis Comit. Mytholog. lib. ii. cap. i. Vid. Chartarii Imagin. Deorum qui ab Antiquis colobantur, p. 310, 341. "As to the birth of Venus, (ſays Mr. Fenton, Remarks upon Mr. Waller's poems, p. 6) it is not much to be wondered at, amongſt ſo many ridiculous ſtories in the Heathen Theogony, to hear, that ſhe ſprang from the foam of the ſea, from whence the Greeks called her Aphrodite. This tradition probably began from divine honours being paid to ſome beautiful woman who had been accidentally caſt on ſhore in the iſland Cythera, when the ſavage inhabitants were ignorant of navigation." See likewiſe notes on Creech's Lucretius, vol. i. p. 4. edit. 1714. The Weſt Indians had the ſame thought of the Spaniards upon their firſt invaſion, imagining that they ſprung from the foam of the ſea. "Eorum animis penitus hæc inſedit opinio, nos mari eſſe ortos, et veniſſe in terras ad vaſtandum et perdendum mundum;" Urbani Calvetonis, novæ Novi Orbis Hiſtor. lib. iii. cap. xxi. p. 405, 406. edit. 1578. See Acaſto's Hiſt. of the Indies, lib. v. cap. ii. p. 335. Purchaſe's Pilgrims, part iv. lib. vii. p. 1454, 1458.

v. 847, 848. *And hence ſome rev'rend men approve—Of roſemary in making love.*] As Venus was reported to have ſprung from the foam

As ſkilful coopers hoop their tubs
With Lydian and with Phrygian dubs;
Why may not whipping have as good
A grace, perform'd in time and mood,
With comely movement, and by art,
Raiſe paſſion in a lady's heart?
It is an eaſier way to make
Love by, than that which many take.
Who would not rather ſuffer whipping,

ſoam of the ſea, he intimates that roſemary, (*ros marinus* in Latin) or ſea dew, as reſembling in a morning the dew of the ſea, was in uſe in making love.

v. 849, 850. *As ſkilful coopers hoop their tubs—With Lydian and with Phrygian dubs.*] Alluding to the Lydian and Phrygian meaſures, as a worthy friend obſerves to me. The Lydian muſic was ſoft and effeminate, and fit for feaſting and good fellowſhip. Plat. de Repub. μαλακη και συμποτικη Αρμονια, lib. iii. accordingly, μιξολυδιστι και συντονολυδιστι are θρηνωδεις αρμονιας. Phrygian, on the contrary, was maſculine and ſpirited, fit to inſpire courage and enthuſiaſm, and therefore uſed in war. See Cic. de Divinatione, lib. i. cap. 1; Horat. Epod. ix. with the old commentators Notes; Lucian Harmon. in init.; Magni Aurelii Caſſidori de Muſica, viii. x. Oper. 4to, Paris 1588, fol. 308; M. Antonii Mureti Theſaur. Critic. lib. iv. cap vi; Gruteri, Fax Art. tom. ii. p. 1119; Martinii Lexic. Philologic. in voc. *Lydius Modus*, *Phrygius Modus*, vol. ii; Memoirs of Martin Scriblerus, chap. vi. The Cooper of North Wales, who might be ſkilful in both Lydian and Phrygian dubs, when theſe failed, made uſe of another method to bring in cuſtom. "He having ſpent (ſays the author of the Dialogue between Timothy and Philatheus, vol. iii. p. 81) a conſiderable quantity of lungs and leather in footing the country, and crying his goods to no purpoſe, took another method to bring in cuſtomers. He applied to a friend of his, a ſhrewd blade, who makes almanacks twice a year, and by his advice was induced to alter his method. He looked over all his bundle of hoops, and chalked upon one *Orbis Lunæ*, upon another *Orbis Saturni*, upon a third *Cœlum Cryſtallinum*, and ſo on to the largeſt, which he named *Primum Mobile*; and ſtyling himſelf *Atlas*, he ſoon found cuſtom in abundance: not a pipe, nor a hogſhead, but he had an orb to fit it; and ſo proportionably for ſmaller vortexes, as firkins and kilderkins. Such a way could not

Than ſwallow toaſts of bits of ribbon?
Make wicked verſes, treats, and faces,
And ſpell names over with beer-glaſſes?
Be under vows to hang and die
Love's ſacrifice, and all a lie?
With China oranges and tarts,
And whining plays, lay baits for hearts;
Bribe chamber-maids with love and money,
To break no roguiſh jeſts upon ye?

fail of univerſal approbation; becauſe every hoſteſs in town cannot but know that the weather has great influence on beer and ale, and therefore it is good to ſcrape acquaintance with Mars, Saturn, and their adherents." Dr. Plot, Oxfordſhire, ch. iii. p. 168, takes notice of an invention of barrels without hoops.

v. 857, 858. *Who would not rather ſuffer whipping,—Than ſwallow toaſts of bits of ribbon?*] The author of a tract, entitled, A Character of France, 1659, p. 12, obſerves of the French gallants, "that, in their frolics, they ſpare not the ornaments of their madams, who cannot wear a piece of ferret ribbon, but they will cut it in pieces, and ſwallow it in urine, to celebrate their better fortune."

v. 863. *With China oranges and tarts.*] Such little preſents might then be thought inſtances of gallantry. It is obſerved of the Turks, by Mr. Fenton (Obſervations upon Waller, p. 38) "That they thought *ſucar birparon*, that is, a bit of ſugar, to be the moſt polite and endearing compliment they could uſe to the ladies: Whence Mr. Waller probably celebrated his lady under the name of Sacchariſſa."

v. 865, 866. *Bribe chamber-maids with love and money—To break no roguiſh jeſts upon ye.*]

"Sed prius ancillam captandæ noſſe puellæ
Cura ſit: acceſſus moliat illa tuos.
Proxima conſiliis dominæ ſit ut illa videto,
Neve parum tacitis conſcia fida jocis.
Hanc tu pollicitis, hanc tu corrumpe rogando."

Ovid. de Arte Amandi, lib. i. 351, &c. vid. not. edit. varior. 1683, p. 538.

"Firſt gain the maid: by her thou ſhalt be ſure
A free acceſs, and eaſy to procure;
Who knows what to her office does belong,
Is in the ſecret, and can hold her tongue.

Bribe

For lilies limn'd on cheeks, and roſes,
With painted perfumes, hazard noſes;
Or vent'ring to be briſk and wanton,
Do penance in a paper lanthorn?
All this you may compound for now,
By ſuffering what I offer you;
Which is no more than has been done
By Knights for ladies long agone.
Did not the great La Mancha do ſo
For the Infanta Del Taboſo?

Bribe her with gifts, with promiſes, and prayers;
For her good word goes far in love affairs."

Dryden.

v. 870. *Do penance in a paper lanthorn.*] Alluding probably to the penitentiaries in the church of Rome, who do penance in white ſheets, carrying wax tapers in their hands. Lady's Travels into Spain, part ii. letter ix. p. 157. Archbiſhop Arundel enjoined ſuch as abjured the hereſy of Wickliff this penance: "That, in the public prayers, and in the open market, they ſhould go in proceſſion only with their ſhirts on, carrying in one hand a burning taper, and in the other a crucifix; and that they ſhould fall thrice on their knees, and every time devoutly kiſs it." Baker's Hiſtory of the Inquiſition, chap. vi. p. 33.

v. 875, 876. *Did not the great La Mancha do ſo—For the infanta Del Taboſo?*] Alluding to Don Quixote's intended penance on the mountain, in imitation of the Lovely Obſcure, ſee part i. book ii. chap xi.

v. 877, 878. *Did not th' illuſtrious Baſſa make—Himſelf a ſlave for Miſs's ſake?*] Alluding to Monſieur Scudery's romance, (the tranſlator of Monſieur Huet's Treatiſe of romances ſays, it was Madam de Scudery,) entitled, Ibrahim the illuſtrious Baſſa, tranſlated into Engliſh by Mr. Cogan, in folio, and publiſhed 1674. His being made a ſlave for Miſs's ſake, is a proof: for Juſtiniano, afterwards the illuſtrious Baſſa, hearing that Iſabella his miſtreſs, and Princeſs of Monaco, was married to the Prince of Maſſeron, (a groundleſs report) he was determined to throw away his life in the wars; but was taken priſoner by Chairadin, King of Argiers, and by him preſented to Sinan Baſſa, by whoſe means he became a ſlave to Solyman the Magnificent. See Cogan's Tranſlat. book ii. p. 29. b. iii. p. 67.

v. 879,

Did not th' illuſtrious Baſſa make
Himſelf a ſlave for Miſs's ſake;
And with bull's pizzle, for her love,
Was taw'd as gentle as a glove?
Was not young Florio ſent (to cool
His flame for Biancafiore) to ſchool,
Where pedant made his pathic bum
For her ſake ſuffer martyrdom?
Did not a certain lady whip
Of late her huſband's own lordſhip;

v. 879, 880. *And with bull's pizzle, for her love,—Was taw'd as gentle as a glove.*] Alluding to the Emperor's ill uſage of him on account of his miſtreſs, with whom he was enamoured, and his deſign of taking away his life, notwithſtanding his promiſe, that he ſhould never be cut off during his own life; and yet, though the Mufti's interpretation, at the inſtance of Roxalana, his favourite Sultana, was, that, as ſleep was a reſemblance of death, he might be ſafely put to death when the Emperor was aſleep, yet Solyman (if we may credit Monſ. Scudery) got the better of his inclination, ſav'd his life, and diſmiſſed him and his miſtreſs. As to the expreſſion of being *taw'd*, &c. it is probable that it was borrowed from Don Quixote, part i. book ii. chap. xi. p. 278; or from Ben Jonſon, Bartholomew Fair, act iv. ſc. v. See *Taw*, Junii Etymologic. Anglican.

v. 881, 882. *Was not young Florio ſent (to cool—His flame for Biancafiore) to ſchool.*] The ſtory of Florio and Biancafiore is publiſhed, I am told, in French, where, I ſuppoſe, this fact is repreſented as literally true.

v. 883, 884. *Where pedant made his pathic bum—For her ſake ſuffer martyrdom?*] See the antiquity of whipping boys at ſchool with rods, Libanii Sophiſtæ, Orat. xii. ad Theodoſ. tom. ii, p. 400.

v. 885, 886, 887, 888. *Did not a certain lady whip—Of late her huſband's own lordſhip?—And, though a grandee of the houſe,—Claw'd him with fundamental blows?* &c.] *Legiſlative blows* in the two firſt editions of 1664. This was William Lord M—n—n, who lived at Bury Saint Edmunds, of whom my friend Mr. Smith of Harleſton had the following account from a gentleman of that place: That, notwithſtanding he ſat as one of the King's judges (but did

And, though a grandee of the houſe,
Claw'd him with fundamental blows;
Ty'd him ſtark naked to a bed-poſt,
And firk'd his hide, as if ſh' had rid poſt;
And after in the ſeſſions-court,
Where whipping's judg'd, had honour for't?
This ſwear you will perform, and then
I'll ſet you from th' enchanted den,
And the magician's circle clear:
Quoth he, I do profeſs and ſwear,
And will perform what you enjoin,
Or may I never ſee you mine.

not ſign the warrant for his execution), yet, either by ſhewing favours, not allowable in thoſe days of ſanctity, to the unſanctified cavaliers, or ſome other act which diſcovered an inclination to forſake the good old cauſe, he had ſo far leſſened his credit with his brethren in iniquity, that they began to ſuſpect, and to threaten that they would uſe him as a malignant: His lady, who was a woman of more refined politics, and of the true diſciplinarian ſpirit, to ſhew her diſapprobation of her Lord's naughty actions, and to diſperſe the gathering ſtorm, did, by the help of her maids, tie his lordſhip ſtark naked to a bed-poſt, and, with rods, made him ſo ſenſible of his fault, that he promiſed, upon his honour, to behave well for the future, and to aſk pardon of his ſuperiors; for which ſalutary diſcipline ſhe had thanks given her in open court. To this, or a whipping upon ſome other occaſion, the old ballads allude:

" Lord M—n—n's next, the bencher
Who waited with a trencher,
He there with the buffle head
Is called Lord, and of the ſame houſe
Who (as I have heard it ſaid)
Was chaſtiſed by his lady ſpouſe:
Becauſe he run at ſheep,
She and her maids gave him the whip:
And beat his head ſo addle,
You'd think he'd had a knock in the cradle."
Loyal Songs, reprinted 1731, vol. ii. No. 17, p. 68.

v. 894. *I'll ſet you from th' inchanted den*, in all editions to 1734 incluſive. *I'll free you*, in latter editions.

v. 903.

Amen (quoth ſhe), then turn'd about,
And bid her ſquire let him out.
But ere an artiſt could be found
T' undo the charms another bound,
The ſun grew low and left the ſkies,
Put down (ſome write) by ladies eyes;
The moon pull'd off her veil of light,
That hides her face by day from ſight,
(Myſterious veil, of brightneſs made,
That's both her luſtre and her ſhade)
And in the lanthorn of the night,
With ſhining horns hung out her light:
For darkneſs is the proper ſphere
Where all falſe glories uſe t' appear.

v. 903. *The ſun grew low, and left the ſkies*, &c.] The evening is here finely deſcribed: The epics are not more exact in deſcribing times and ſeaſons than our poet: We may trace his hero morning and night; and it ſhould be obſerved in the concluſion of this Canto, conformable to the practice of the critics upon Homer and Virgil, that one day is only paſſed ſince the opening of the Poem. (Mr. B.)

v. 905. *The moon pull'd off her veil of light.*] Sullen ſpeaks thus of Amoret, Fletcher's Faithful Shepherdeſs, act iii. ſc. i.

" Methought the beams of light that did appear
Were ſhot from her; methought the moon gave none
But what it had from her."

v. 907, 908. *Myſterious veil, of brightneſs made,—That's both her luſtre and her ſhade*] Extremely fine! the rays of the ſun being the cauſe why we cannot ſee the moon by day, and why we can ſee it by night. (Mr.W.) See Dr. Harris's Aſtronomical Dialogues, p. 97.

v. 911, 912. *For darkneſs is the proper ſphere—Where all falſe glories uſe t' appear.*] Theſe two lines not in the two firſt editions of 1664, and firſt inſerted 1674.

The twinkling ſtars began to muſter,
And glitter with their borrow'd luſtre,
While ſleep the weary'd world reliev'd,
By counterfeiting death reviv'd.
His whipping penance, till the morn,
Our vot'ry thought it beſt t' adjourn,
And not to carry on a work
Of ſuch importance in the dark,
With erring haſte, but rather ſtay,
And do't in th' open face of day:
And in the mean time go in queſt
Of next retreat to take his reſt.

HUDIBRAS.

PART II. CANTO II.

ARGUMENT.

The Knight and Squire in hot diſpute,
Within an ace of falling out,
Are parted with a ſuddèn fright
Of ſtrange alarm, and ſtranger ſight;
With which adventuring to ſtickle,
They're ſent away in naſty pickle.

PART II. CANTO II.

'Tis ſtrange how ſome mens tempers ſuit
(Like bawd and brandy) with diſpute,
That for their own opinions ſtand faſt
Only to have them claw'd and canvaſs'd;

CANTO, v. 1, 2. *'Tis ſtrange how ſome mens tempers ſuit—(Like bawd and brandy) with diſpute.*] The Preſbyterians in Scotland furniſhed us with an example of this, which perhaps even thoſe of England can hardly parallel. It was ordered, Auguſt 27, 1638, that the ableſt men in each pariſh ſhould be provided to diſpute of the King's power in calling aſſemblies: Lyſimachus Nicanor's Epiſt. Congrat. &c. to the Covenanters in Scotland, 1640, p. 18. The words in the Large Declaration concerning the late tumults in Scotland, 1639, p. 284, "That the ableſt men in every preſbytery be provided to diſpute, De poteſtate ſupremi magiſtratus in eccleſiaſticis, præſertim in convocandis conciliis, de ſenioribus de epiſcopatu, de juramento, de liturgiâ, et corruptelis ejuſdem." Theſe private inſtructions were ſent to ſome miniſters in every preſbytery, in whom they put moſt ſpecial truſt. Fowlis's Hiſtory of wicked Plots, &c. p. 204. *Brandee* in all editions to 1704 inclusive.

That keep their conſciences in caſes,
As fiddlers do their crowds and baſes,
Ne'er to be us'd but when they're bent
To play a fit for argument;
Make true and falſe, unjuſt and juſt,
Of no uſe but to be diſcuſs'd;
Diſpute and ſet a paradox,
Like a ſtraight boot upon the ſtocks,
And ſtretch it more unmercifully
Than Helmont, Montaign, White, or Tully.
So th' ancient Stoics, in their porch,
With fierce diſpute maintain'd their church,
Beat out their brains in fight and ſtudy,
To prove that virtue is a body;
That *bonum* is an animal,
Made good with ſtout polemic brawl;
In which, ſome hundreds on the place

v. 14. *Mountaygn* or *Mountaign—and Tully*, in all editions to 1704, incluſ. altered to *Montaign* and *Lully* in 1710, or 1716.

v. 15. *So th' ancient Stoics, in their porch*, &c.] * "In porticu (Stoicorum ſchola Athenis) diſcipulorum ſeditionibus mille quadringenti triginta cives interfecti ſunt." Diog. Laert. in vita Zenonis, p. 383. Theſe old virtuoſi were better proficients in thoſe exerciſes than the modern, who ſeldom improve higher than cuffing and kicking." Dr. Middleton obſerves, Life of Cicero, 4to edit. vol. ii. p. 540, "That the Stoics embraced all their doctrines as ſo many fixed and immutable truths, from which it was infamous to depart; and, by making this their point of honour, held all their diſciples in an invincible attachment to them."

v. 19. *That* bonum *is an animal.*] * *Bonum* is ſuch a kind of animal as our modern virtuoſi, from Don Quixote, will have windmills under ſail to be. The ſame authors are of opinion, that all ſhips are fiſhes while they are afloat, but when they are run on ground, or laid up in the dock, become ſhips again." Some have been ſo whimſical as to think, that the ſea and rivers are animals. "Generaliter

Were ſlain outright, and many a face
Retrench'd of noſe, and eyes, and beard,
To maintain what their ſect averr'd.
All which the Knight and Squire in wrath
Had like t' have ſuffer'd for their faith,
Each ſtriving to make good his own,
As by the ſequel ſhall be ſhown.
The ſun had long ſince, in the lap
Of Thetis, taken out his nap,
And, like a lobſter boil'd, the morn
From black to red began to turn;
When Hudibras, whom thoughts and aching
'Twixt ſleeping kept, all night, and waking,
Began to rub his drowſy eyes,
And from his couch prepar'd to riſe,
Reſolving to diſpatch the deed
He vow'd to do, with truſty ſpeed.

" neraliter cauſa efficiens alluvionis conſtitui poteſt motus aquæ, quem in mari ac fluminibus nunquam deficere videmus." Senec. vi. Nat. qu. vii. " cujus principium anima ſtatuitur." Ariſtot. i. De Part. Anim. i. Senec. vi. Nat. queſt. xvi. " ut propterea flumina et mare animalia ſtatuerit poſt veteres," Hieron. Cardan. lib. ii. " de Subtilitate, quem irridet Scaliger," &c. Vid. Johannis Gryphiandri J. C. de Inſulis, cap. xviii. p. 246.

v. 29, 30. *The ſun had long ſince, in the lap—Of Thetis, taken out his nap.*]

——" Aut ubi pallida ſurget
Tithoni croceum linquens aurora cubile."
Virgilii Georgic. lib. i. 446, 447.

" Unde venit Titan, et Nox ubi Sidera condit."
Lucan. Pharſal. i. 15.

" As far as Phœbus firſt doth riſe,
Until in Thetis' lap he lies." Sir Arthur Gorges.

But firſt with knocking loud, and bawling,
He rous'd the Squire, in truckle lolling;
And, after many circumſtances,
Which vulgar authors in romances
Do uſe to ſpend their time and wits on,
To make impertinent deſcription,
They got (with much ado) to horſe,
And to the caſtle bent their courſe,
In which he to the dame before
To ſuffer whipping duty ſwore.

v. 40. *He rous'd the Squire in truckle lolling.*] Several of the books in Homer's Iliad and Odyſſey begin with deſcribing the morning; ſo alſo does Mr. Butler take care to let the world know at what time of the day (which he exactly deſcribes) theſe momentous actions of his hero were tranſacted. The morning's approach, the Knight's riſing, and rouſing up his Squire, are humorouſly deſcribed. The poet ſeems to have had in his eye the like paſſage in Don Quixote: "Scarce had the ſilver moon given bright Phœbus leave, with the ardour of his burning rays, to dry the liquid pearls on his golden locks, when Don Quixote, ſhaking off ſloth from his drowſy members, roſe up, and called Sancho his ſquire, that ſtill lay ſnoring; which Don Quixote ſeeing, before he could wake him, he ſaid, O happy thou above all that live upon the face of the earth! that, without envy, or being envied, ſleepeſt with a quiet breaſt! neither perſecuted by enchanters, nor frighted by enchantments." B. ii. chap. xx. (M. B.)

v. 48. ——*whipping duly ſwore*, in the two firſt editions.

v. 53. *Sprung a new ſcruple in his head.*] When we are in the higheſt expectation to ſee this deſperate whipping performed by the Knight, behold! a new ſcruple, whether he might not, forſooth, break his oath. This is exactly conformable to the Knight's character, and expected from one who barely pretended to a ſcrupulous and tender conſcience. (Mr. B.)

v. 55, 56. *Whether it be direct infringing—An oath, if I ſhould wave this ſwinging.*] This dialogue between Hudibras and Ralph ſets before us the hypocriſy and villainy of all parties of the Rebels with regard to oaths; what equivocations and evaſions they made uſe of, to account for the many perjuries they were daily guilty of, and the ſeveral oaths they readily took, and as readily broke, merely as they found it ſuited their intereſt, as appears from v. 107, &c. and

Where now arriv'd, and half unharneſs'd,
To carry on the work in earneſt,
He ſtopp'd, and paus'd upon the ſudden,
And with a ſerious forehead plodding,
Sprung a new ſcruple in his head,
Which firſt he ſcratch'd, and after ſaid:
Whether it be direct infringing
An oath, if I ſhould wave this ſwinging,
And what I've ſworn to bear, forbear,
And ſo b' equivocation ſwear;

and v. 377, &c. of this Canto, and Part III. Canto iii. v. 547, &c. (Dr. B.) Archbiſhop Bramhall, ſee Preface to his Serpent's Salve, Works, p. 520, ſays, "That the hypocrites of thoſe times, though they magnified the obligation of an oath, yet in their own caſe diſpenſed with all oaths civil, military, and religious. We are now told, ſays he, that the oaths we have taken are not to be examined according to the interpretation of men: no! how then? ſurely according to the interpretation of devils. Let them remember Rodolphus, the Duke of Swedeland, his hand in Cuſpinian." The fact as follows: "Porro Rodolphus vulneratus in manu dextrâ, fugit Marcipolim, mortique proximus dixit ad familiares ſuos: Videtis manum dextram meam de vulnere ſauciam: hac ego juravi Henrico Domino, ut non nocerem ei, nec inſidiarer gloriæ ejus: ſed juſſio apoſtolica, pontificumque petitio me ad id deduxit, ut juramenti tranſgreſſor, honorem mihi indebitum uſurparem: quis igitur finis nos exceperit, videtis; nam in manu, unde juramenta violavi, mortale hoc vulnus accepi." Chronic. Slavor. lib. i. cap. xxix, p. 25. Mr. Walker obſerves of the Independents, part ii. p. i. that they were tenable by no oaths, principles, promiſes, declarations, nor by any obligations or laws divine or human.

v. 58. *And ſo b' equivocation ſwear.*] Bp. Sanderſon (Obligation of Promiſſory Oaths, reprinted by Mr. Lewis 1722, vol i. p. 40) girds them upon this head. "They reſt ſecure, ſays he, abſolving themſelves from all guilt and fear of perjury, and think they have excellently provided for themſelves and conſciences, if, during the act of ſwearing, they can make any ſhift to defend themſelves, either as the Jeſuits do, with ſome equivocation, or mental reſervation, or by forcing upon the words ſome ſubtle interpretation; or, after they are ſworn, they can find ſome loop-hole, or artificial evaſion,

Or whether 't be a leſſer ſin
To be forſworn, than act the thing;
Are deep and ſubtle points, which muſt,
T' inform my conſcience, be diſcuſs'd;
In which to err a tittle may
To errors infinite make way;
And therefore I deſire to know
Thy judgment, ere we further go.
Quoth Ralpho, Since you do enjoin't,
I ſhall enlarge upon the point;
And for my own part do not doubt
Th' affirmative may be made out.
But firſt, to ſtate the caſe aright,
For beſt advantage of our light;
And thus 'tis: Whether 't be a ſin
To claw and curry your own ſkin,
Greater, or leſs, than to forbear,

evaſion, whereby ſuch art may be uſed with the oath, that, the words remaining, the meaning may be eluded with ſophiſm, and the ſenſe utterly loſt;" which he proves to be contrary both to the Chriſtian theology and morality of the Heathens.

" With many a mental reſervation,
You'll maintain liberty, reſerv'd (your own)
For the public good: thoſe ſums rais'd you'll diſburſe,
Reſerv'd (the greater part for your own purſe).
You'll root the cavaliers out, every man,
Faith, let it be reſerv'd here (if you can).
You'll make our gracious Charles a glorious king,
Reſerv'd (in heav'n), for thither you would bring
His royal head, the only ſecure room
For kings, where ſuch as you will never come.
To keep th' eſtates of ſubjects you pretend,
Reſerv'd (in your own trunks). You will defend

The

And that you are forſworn forſwear.
But firſt, o' th' firſt: The inward man,
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing.
Not that they really cuff, or fence,
But in a ſpiritual myſtic ſenſe;
Which to miſtake, and make 'em ſquabble,
In literal fray's abominable:
'Tis Heatheniſh, in frequent uſe
With Pagans, and apoſtate Jews,
To offer ſacrifice of Bridewells,
Like modern Indians to their idols;
And mongrel Chriſtians of our times,
That expiate leſs with greater crimes,
And call the foul abomination
Contrition and mortification.

The church of England, 'tis your proteſtation,—
But that's New England, by a ſmall reſervation."
Mr. Cowley's Puritan and Papiſt, 2d edit. p. 2.

Honeſt Tim makes mention of an equivocation-office, ſee Fragmenta et Memorabilia, prefixed to the ſecond part of the Dialogue, &c. where all manner of evaſions, ſhifts, diſtinctions, explanations, and double entendres were expoſed to ſale. One would imagine, from the foregoing repreſentation, that they had ſuch an office in thoſe times. The Pagan Egyptians might have ſhamed ſuch mock Chriſtians, who puniſhed perjury with death. Diodori Siculi Rer. Antiquar. lib. ii. cap. iii. See the 13th Satire of Juvenal imitated by Mr. Oldham, 6th edit. p. 303.

v. 77, 78. ——*The inward man,—And outward, like a clan and clan.*] Alluding to the outrages committed upon each other by the clans in Scotland. See Camden's Britannia, vol. ii. p. 1246, edit. 1722, *Clan* and *Highlands*, Abridgment of Scotch Acts of Parliament, at the end of Sir Thomas Murray's Laws of Scotland, edit. 1681, p. 10, 20.

v. 91. —*Abhomination*, in the four firſt editions.

Is't not enough we're bruis'd and kicked,
With ſinful members of the wicked,
Our veſſels that are ſanctify'd,
Prophan'd and curry'd back and ſide;
But we muſt claw ourſelves with ſhameful
And Heathen ſtripes, by their example?
Which (were there nothing to forbid it)
Is impious, becauſe they did it:
This therefore may be juſtly reckon'd
A heinous ſin. Now, to the ſecond,
That Saints may claim a diſpenſation
To ſwear and forſwear on occaſion,
I doubt not, but it will appear
With pregnant light: The point is clear.
Oaths are but words, and words but wind,
Too feeble implements to bind,
And hold with deeds proportion, ſo
As ſhadows to a ſubſtance do.
Then when they ſtrive for place, 'tis fit

v. 97, 98, 99, 100. *But we muſt claw ourſelves with ſhameful—And Heathen ſtripes by their example?—Which (were there nothing to forbid it)—Is impious, becauſe they did it.*] A ſneer upon the Puritans and Preciſians, who held the uſe of any thing unlawful that had been abuſed by the Papiſts, notwithſtanding that abuſe had been taken away.

v. 103, 104. *That ſaints may claim a diſpenſation—To ſwear and forſwear on occaſion.*]

" Power of diſpenſing oaths the Papiſts claim,
*Caſe hath got leave of God to do the ſame. **A Preſbyterian.*
For you do hate all ſwearing ſo, that when
You've ſwore an oath, you break it ſtraight again.
A curſe upon you! which hurts more theſe nations,

Cavaliers

The weaker veſſel ſhould ſubmit.
Although your church be oppoſite
To ours, as Black Friars are to White,
In rule and order, yet I grant
You are a reformado ſaint;
And what the ſaints do claim as due,
You may pretend a title to.
But ſaints, whom oaths and vows oblige,
Know little of their privilege,
Further (I mean) than carrying on
Some ſelf-advantage of their own:
For if the dev'l, to ſerve his turn,
Can tell truth, why the ſaints ſhould ſcorn,
When it ſerves theirs, to ſwear and lie,
I think there's little reaſon why;
Elſe h' has a greater power than they,
Which 'twere impiety to ſay.
W' are not commanded to forbear
Indefinitely, at all to ſwear;

Cavaliers ſwearing, or your proteſtations?
Nay, though by you oaths are ſo much abhorr'd,
Y' allow G— d—n me in the Puritan Lord." *E. of P-mb--ke.*
Mr. Cowley's Puritan and Papiſt, p. 2.

v. 107. *Oaths are but words, and words but wind.*] The oaths of lovers are repreſented ſuch by Tibullus, i. Eleg. iv. 17, 18.

" Nec jurare time, veneris perjuria venti
Irrita per terras, et freta ſumma ferunt."

v. 114. *As Black Friars are to White.*] *Friars, freres,* Fr. *brethren.* Monks or religious perſons, of which there are four principal orders. 1. Friar Minors, or Franciſcans: 2. Grey Friars, or Auguſtins: 3. The Dominicans, or Black Friars: 4. The Carmelites, or White Friars.

But to ſwear idly, and in vain,
Without ſelf-intereſt or gain;
For breaking of an oath and lying,
Is but a kind of ſelf-denying,
A ſaint-like virtue, and from hence
Some have broke oaths by providence;
Some, to the glory of the Lord,

v. 136. *Some have broke oaths by providence.*] When it was firſt moved in the Houſe of Commons to proceed capitally againſt the King, Cromwell ſtood up, and told them, "That if any man moved this with deſign, he ſhould think him the greateſt traitor in the world; but ſince providence and neceſſity had caſt them upon it, he ſhould pray to God to bleſs their counſels." Hiſtory of Independency, part ii. p. 54. And when he kept the King cloſe priſoner in Cariſbrook caſtle, contrary to vows and proteſtations, he affirmed, "the ſpirit would not let him keep his word." And when, contrary to the public faith, they murdered him, they pretended, they could not reſiſt the motions of the ſpirit. Hiſtory of Independency, part iii. p. 22. Theſe wretches were like the ſanctimonious pirate, ſee Shakeſpeare's Meaſure for Meaſure, act i. vol. i. p. 314, who went to ſea with the ten commandments in his pocket, but ſcraped out the eighth, "Thou ſhalt not ſteal:" or the wild Iriſh, ſee Foulis's Hiſtory of the Wicked Plots and Conſpiracies of the pretended Saints, book iii. p. 181. Camden's Britannia, 1695, p. 1045, "who, when they went a ſtealing, prayed to God for good fortune, and, if they got a good booty, uſed to return God thanks for aſſiſting them in their villainy, which they looked upon as the gift of God." Ralpho ſeems to have been in this way of thinking, ſee Hudibras at Court, Remains, 1727, p. 7.

"I well remember, food and firing,
Some years before I went a ſquiring,
Were both ſo dear, to ſave the life
Of my own ſelf, my child, and wife,
I was conſtrained to make bold
With landlord's hedges, and his fold.
God's goodneſs more than my deſert
Did then, Sir, put into my heart
To chuſe this tree, this bleſſed tree,
To be in need my ſanctuary." *(To hide his ſtolen goods.)*

John Taylor, the water poet, ſneers ſuch wicked wretches, in the following lines: Superbiæ Flagellum, p. 35.

"'Tis

Perjur'd themſelves, and broke their word:
And this the conſtant rule and practice
Of all our late apoſtles acts is.
Was not the cauſe at firſt begun
With perjury, and carry'd on?
Was there an oath the godly took,
But in due time and place they broke?

" 'Tis all one if a thief, a bawd, a witch,
Or a bribe-taker, ſhould grow damned rich,
And with their traſh, got with their helliſh pranks,
The hypocritic ſlaves will give God thanks:
No, let the litter of ſuch hell-hound whelps
Give thanks to th' devil, author of their helps:
To give God thanks, it is almoſt all one
To make him partner of extortion.
Thus, if men get their wealth by means that's evil,
Let them not give God thanks, but thank the devil."

v. 141, 142. *Was not the cauſe at firſt begun—With perjury, and carried on?*] The Scots, in 1639, were a little troubled, that Epiſcopacy was not abſolutely abjured in their former oaths, which many thought binding to them. The Covenanters, thinking to take away that rub, that all men might with the more freeneſs embrace their covenant, declare publicly to the world (Large Declaration, p. 347) " That the ſwearer is neither obliged to the meaning of the preſcriber of the oath, nor his own meaning, but as the authority ſhall afterwards interpret it." Foulis's Hiſtory of Wicked Plots, &c. p. 240, 2d edit. " Since many men" (ſays the writer of A Letter without Superſcription, intercepted in the way to London, printed 1643, p. 7, by way of ſneer) " are troubled at the oaths of allegiance and ſupremacy, which they took ſo long ſince, when they had no hope the truth would have been manifeſted thus clearly to them, and upon which our enemies ſeem to have ſuch advantage upon their conſcience, whether it be not fit, firſt by the reſolution of ſome godly miniſters, to abſolve them, as has been profitably done in the buſineſs of Brainceford, by thoſe two lamps of our religion, the Rev. Downing and Marſhall."

v. 143, 144. *Was there an oath the godly took,—But in due time and place they broke?*] A ſneer upon many of the ſanctified members of the Aſſembly of Divines, who had taken two ſeveral oaths to maintain that church government which the covenant obliged them to extirpate; namely, when they took their degrees in the univerſity,

Did we not bring our oaths in firſt,
Before our plate, to have them burſt,
And caſt in fitter models, for
The preſent uſe of church and war?
Did not our worthies of the Houſe,
Before they broke the peace, break vows?
For, having freed us, firſt from both
Th' allegiance and ſupremacy oath,
Did they not next compel the nation
To take and break the proteſtation?
To ſwear, and after to recant,

univerſity, and when they entered into holy orders; and ſome of them a third time, when they became members of cathedral churches. And it is Dr. Heylin's remark, Hiſtory of the Preſbyterians, b. iii. p. 451, "That it was no wonder the Preſbyterians ſhould impoſe new oaths, when they had broke all the old."

"I took ſo many oaths before,
That now, without remorſe,
I take all oaths the ſtate can make,
As merely things of courſe."

Mr. Butler's Tale of the Cobbler and Vicar of Bray, Remains, p. 143. Theſe gentlemen would not have boggled at the contradictory oaths of fidelity the Governor of Menin takes to the Archduchеſs, the Emperor, and States General. See Memoirs of Baron Pollnitz, vol. ii. p. 314.

v. 155, 156. *To ſwear, and after to recant,—The ſolemn league and covenant.*] Sir R. L'Eſtrange (Moral to Fable l. part ii) mentions a trimming clergyman, in the days of the ſolemn league and covenant, who ſaid, "the oath went againſt his conſcience, but yet if he did not ſwear, ſome varlet or other would ſwear, and get into his living." I have heard of another, who declared to all his friends, that he would not conform upon the Bartholomew act, 1662, and yet did comply; and, when taxed with his declaration, brought himſelf off with this ſalvo, "I did indeed declare that I would not comply, but afterwards heard that ſuch a one, who was my enemy, ſwore he would have my living; upon this, God forgive me! I ſwore he ſhould not; and, to ſave my oath, I thought I was in conſcience bound to conform."

The ſolemn league and covenant?
To take th' engagement, and diſclaim it,
Enforc'd by thoſe, who firſt did frame it?
Did they not ſwear, at firſt, to fight
For the King's ſafety, and his right?
And after march'd to find him out,
And charg'd him home with horſe and foot:
But yet ſtill had the confidence
To ſwear it was in his defence?
Did they not ſwear to live and die
With Eſſex, and ſtraight laid him by?

v. 157. *To take th' engagement.*] By the engagement every man was to ſwear, to be true and faithful to the government eſtabliſhed, without a King or Houſe of Peers. See Walker's Hiſtory of Independency, part iii. p. 12; Lord Clarendon's Hiſtory of the Rebellion, vol iii. p. 204; Echard's Hiſtory of England, vol. ii. p. 653. Jack Freeman's way of taking it was by making it into a ſuppoſitory, having ſerved the covenant ſo before (Sir John Birkenhead's Paul's Church-yard, cent iii. p. 18); which was as good a way, as Teague's taking the covenant, by knocking down the hawker who cried it about the ſtreets, and taking one for his maſter, and another for himſelf. See Committee, or Faithful Iriſhman, act ii. ſc. ii.

v. 165, 166. *Did they not ſwear to live and die—With Eſſex, and ſtraight laid him by?*] "July the 12th, the pretended two Houſes voted, That the Earl of Eſſex ſhould be General of their army, and that they would live and die with him: Memorable Occurrences, 1642. March 24th, 1645, the lower Members at Weſtminſter voted the clauſe for the preſervation of his Majeſty's perſon to be left out in Sir Thomas Fairfax's commiſſion. Thus do the rebels, 1ſt, Swear to live and die with their own General, Eſſex, yet, upon ſecond thonghts, they diſoblige themſelves from that oath, and caſhier him of his command; 2dly, Covenant to preſerve his Majeſty's perſon and authority, and yet afterwards authoriſe Sir Thomas Fairfax to kill him if he can." Memorable Occurrences in 1645; Hiſtory of Independency, part ii. p. 201.

"Now harden'd in revolt you next proceed
By pacts to ſtrengthen each rebellious deed:

If that were all, for ſome have ſwore
As falſe as they, if they did no more.
Did they not ſwear to maintain law,
In which that ſwearing made a flaw?
For Proteſtant religion vow,
That did that vowing diſallow?
For privilege of parliament,
In which that ſwearing made a rent?
And ſince, of all the three, not one
Is left in being, 'tis well known.

New oaths, and vows, and covenants advance,
All contradicting your allegiance;
Whoſe ſacred knot you plainly did untie,
When you with Eſſex ſwore to live and die"
Elegy on King Charles.

v. 167, 168. *If that were all, for ſome have ſwore—As falſe as they, if th' did no more.*] No more than lay him by. "Of whom it was loudly ſaid by many of his friends that he was poiſoned." See Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 33.

v. 173. *For privilege of parliament.*] See the privilege of the Houſe of Commons truly ſtated, Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 310, 311, 312; Biſhop Bramhall's Works, p. 571; Foulis's Hiſtory of Wicked Plots, &c. book i. chap. vi. p. 38; Pryn's Parliamentary Writs, *paſſim.*

v. 179. *And after turn'd out the whole houſeful.*] This they literally did, after they had cut off the King's head; though ſome few of the Lords condeſcended to ſit with the Rump, namely, the Earls of Pembroke and Saliſbury, and Lord Howard of Eſcrigg. Mr. Whitelock obſerves, Memorials, 2d edit. p. 396, "That the Earl of Pembroke was returned knight of the ſhire for Berks, *primæ impreſſionis*;" and p. 439, "that his ſon ſat in the houſe after his death." "And for an honour (ſays he, p. 426) to the Earls of Pembroke and of Saliſbury, and Lord Howard of Eſcrigg, members of the Houſe of Commons, it was ordered, that they might ſit in all committees of which they were before the houſe was diſſolved."

v. 181, 182, 183, 184. *So Cromwell, with deep oaths and vows, —Swore all the Commons out o' th' Houſe,—Vow'd, that the red coats*

Did they not ſwear, in expreſs words,
To prop and back the Houſe of Lords?
And after turn'd out the whole houſeful
Of peers, as dang'rous and unuſeful:
So Cromwell, with deep oaths and vows,
Swore all the Commons out o' th' houſe,
Vow'd that the red-coats would diſband,
Ay marry would they, at their command;
And troll'd them on, and ſwore, and ſwore,
Till th' army turn'd them out of door.

coats would diſband,—Ay marry would they, at their command.] (*I marry*—in the four firſt editions.) The truth of this is confirmed by Mr. Walker, Hiſtory of Independency, part i. p. 31, who mentions, "Cromwell's proteſtation in the houſe, with his hand upon his breaſt, in the preſence of Almighty God, before whom he ſtood, That he knew the army would diſband, and lay down their arms at their door, whenſoever they ſhould command them." See likewiſe a tract entitled, The Army brought to the Bar, 1647, p. 8; Public Library, Cambridge, xix. 9. 3; Preface to a tract, entitled, Works of Darkneſs brought to Light, 1647, p. 4, Public Libr. Cambr. xix. 9. 3; and a tract entitled, Hampton-Court Conſpiracy, 1674, p. 4, Pub. Libr. Cambridge, xix. 9. 3; and the author of Works of Darkneſs brought to Light, p. 5, makes the following remark: "This, I fear, will be a prevailing temptation upon you to make you unwilling to diſband; knowing, that you muſt then return to your obſcure dwellings and callings, to be tinkers, tapſters, tailors, tankard-bearers, porters, cobblers, bakers, and other ſuch mean trades, upon which you could not ſubſiſt before theſe wars."

v. 185, 186. *And troll'd them on, and ſwore, and ſwore,—Till th' army turn'd them out of door.*] Alluding to the ſecluſion of the greateſt part of the members in 1648, to make way for the King's trial. Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 183, 184; Echard's Hiſtory of England, vol. ii. p. 621; Walker's Hiſtory of Independency, part ii. Cromwell afterwards (April 10, 1653) turned out the Rump: See the manner of doing it, Echard's Hiſtory of England, vol. ii. p. 745. There was a ballad made upon this diſſolution of the Rump, entitled, Twelve Parliament Men for a Penny, Heath's Chronicle, p. 339.

This tells us plainly what they thought,
That oaths and ſwearing go for nought,
And that by them th' were only meant,
To ſerve for an expedient:
What was the public faith found out for,
But to ſlur men of what they fought for?
The public faith, which every one
Is bound t' obſerve, yet kept by none;
And if that go for nothing, why
Should private faith have ſuch a tie?
Oaths were not purpos'd, more than law,
To keep the good and juſt in awe,

v. 188. *That oaths and ſwearing go for nought.*] Of this opinion was the woman mentioned by Sir Roger L'Eſtrange, Moral to Fable lxi. part ii. who obſerved, "That in ſuch a place, they were only ſworn not to dreſs any fleſh in Lent, and may do what they pleaſe; but for us (ſays ſhe) that are bound, it would be our undoing."

v. 193, 194. *The public faith, which every one—Is bound t' obſerve, yet kept by none.*] Sir John Birkenhead banters them upon this head, Paul's Church-yard, cent. iii. p. 20. "Reſolved upon the queſtion, That the public faith be buried in everlaſting forgetfulneſs, and that John Goodwin the high prieſt be ordained to preach its funeral ſermon from Tothill-fields, to Whitechapel."

v. 197, 198. *Oaths were not purpos'd, more than law,—To keep the good and juſt in awe.*] Of this opinion were the Preſbyterians, if we may give credit to Colonel Overton's obſervation, who was an Independent. "He can invent (ſays he, Pref. to Arraignment of Perſecution) oaths and covenants for the kingdom, and diſpenſe with them as he pleaſeth; ſwear and forſwear as the wind turneth, like a good Preſbyter." For this Becanus the Jeſuit (lib. 15. Man. Controv. cap. 14. No. 4, 6. p. 700, edit. 1638) reproaches the Calviniſts (whether juſtly or unjuſtly, I cannot ſay), "Calviniſtæ nullam ſervant fidem; illorum axioma eſt, jura, perjura." See a remarkable wicked way of evading an oath, Dubravii Olomuzenſis Epiſcopi, Hiſt. Boiemic. lib. vii. p. 57.

v 210. *Than mere ſalating of the book.*] Many of the ſaints of thoſe times were of the mind of that man, "that made a conſcience

But to confine the bad and ſinful,
Like moral cattle in a pinfold.
A ſaint's of th' heav'nly realm a peer;
And as no peer is bound to ſwear,
But on the goſpel of his honour,
Of which he may diſpoſe, as owner,
It follows, though the thing be forgery,
And falſe, th' affirm, it is no perjury,
But a mere ceremony, and a breach
Of nothing but a form of ſpeech:
And goes for no more, when 'tis took,
Than mere ſaluting of the book.

ſcience both of an oath and a law-ſuit, yet had the wit to make a greater conſcience of loſing an eſtate for want of ſuing and ſwearing to defend it; ſo that, upon conſulting the chapter of diſpenſations, he compounded the matter with certain ſalvos and reſerves. Thou talks, ſays he to a friend of his, of ſuing and ſwearing; why, for the one, it is my attorney ſueth; and then, for the other, what ſignifies the kiſſing of a book with a calves-ſkin cover and a paſte-board ſtiffening betwixt a man's lips and the text?" L'Eſtrange's Fables, part ii. fab. 227. Maffeus, Hiſt. Indic. lib. vii. p. 305, gives the following remarkable account of Antonius Correa, a Portugueſe, in ſwearing a league with the King of Pegu's agent (and as the fanatics in thoſe times imitated him in his crime, I wiſh they had imitated him in his repentance): "Diſſimiles animorum habitus Antonius Correa, comiteſque in eam ceremoniam attulerant; quippe qui vano errore ducti Chriſtianam fidem Ethnicis jurejurando obligari fas eſſe vix ducerent: itaque accitu linteatus antiſtes, qui nauticis præerat ſacris, divini humanique juris haud multo quam cæteri Luſitani peritior, in medium prodit: Sacræ Paginæ Chriſtiano ritu erant ab Antonio cum ſolenni imprecatione tangendæ: atqui ſacerdos pro evangeliis, bibliiſve, librum ex compoſito protulit, eleganter et artificioſé compactum, in quo varii generis luſus, et cantica Luſitanico ſermone ſcripta continebantur, nonnullis tamen immiſtis, ut fit, ſententiis moralibus, atque diverbiis: huic ergo libro, dum Antonius fallacem admovet manum, divinitus factum eſt, ut in ea verba ex Eccleſiaſte incideret: *Vanitas vanitatum, et omnia vanitas:* quod ille præter omnem expectationem animadvertit; ſubitâ perculſus reli-

Suppoſe the Scriptures are of force,
They're but commiſſions of courſe,
And ſaints have freedom to digreſs,
And vary from 'em, as they pleaſe:
Or miſinterpret them by private
Inſtructions, to all aims they drive at.
Then why ſhould we ourſelves abridge,
And curtail our own privilege?

gione, cohorruit, ac præclare ſenſit, quam integram et inviolatam fœderum fidem, vel cum ipſis Barbaris, Ethniciſque cœleſte jubet numen: ergo apud ſe perinde juſtum atque legitimum jusjurandum Antonius habuit, ac ſi pro vulgari eo libro, ſacroſancta utriuſque teſtamenti volumina contigiſſet."

v. 211. *Suppoſe the Scriptures are of force.*] Mr. Walker, in his Hiſtory of Independency, part ii. p. 22, obſerves, "That they profeſſed their conſciences to be the rule and ſymbol both of their faith and doctrine. By this Leſbian rule they interpret, and to this they conform the Scriptures; not their conſciences to the Scriptures, ſetting the ſun-dial by the clock, not the clock by the ſun-dial."

v. 212. *They're but commiſſions of courſe.*] A ſatire on the liberty the parliament officers took of varying from their commiſſions, on pretence of private inſtructions, (Mr. W.); or upon the remarkable method of granting commiſſions in thoſe times: for notwithſtanding, at the trial of Colonel Morris, who pleaded that he acted by virtue of a commiſſion from the Prince of Wales, they declared the Prince had no power to grant commiſſions, yet, when a party of horſe were ordered to be raiſed and liſted under Skippon, to ſuppreſs the Earl of Holland and his forces then in arms againſt them, by virtue of this order, Skippon granted commiſſions to diverſe ſchiſmatical apprentices, to raiſe men underhand, and authoriſed the ſaid apprentices to grant commiſſions to other apprentices under them, for the like purpoſe. Walker's Hiſtory of Independency, part i. p. 117.

v. 219, 220. *Quakers (that like to lanthorns bear—Their light within 'em) will not ſwear.*] "I have been credibly informed, ſays the author of Foxes and Firebrands, part i. p. 7, that a St. Omer's Jeſuit declared, that they were twenty years hammering out the ſect of the Quakers, and whoever conſiders the poſitions of thoſe people will eaſily be induced to believe them forged upon a Popiſh

Quakers (that, like to lanthorns, bear
Their light within 'em) will not ſwear.
Their goſpel is an accidence,
By which they conſtrue conſcience,
And hold no ſin ſo deeply red,
As that of breaking Priſcian's head.
(The head and founder of their order,
That ſtirring hats held worſe than murder.)

a Popiſh anvil." Peter de Quir, in his letter to the Spectator, No. 396, puts it as a query, "Whether a general intermarriage enjoined by parliament, between the ſiſterhood of the Olive Beauties, and the fraternity of the people called Quakers, would not be a very ſerviceable expedient, and abate that overflow of light, which ſhines within them ſo powerfully, that it dazzles their eyes, and dances them into a thouſand vagaries of error and enthuſiaſm."

"Among the timorous kind, the quaking hare
Profeſs'd neutrality, but would not ſwear."
Dryden's Hind and Panther.

v. 221, 222. *Their goſpel is an accidence,—By which they conſtrue conſcience.*] They interpret Scripture altogether literally. (Mr. W.)

v. 223, 224. *And hold no ſin ſo deeply red,—As that of breaking Priſcian's head.*] Alluding to their uſing the word *thou* for *you*. See the remarkable letter of Aminadab, a Quaker, to Iſaac Bickerſtaff, Eſq; Tatler, No. 190. Priſcian was a famous grammarian of Cæſarea, or Rome, and was in eſteem at Conſtantinople in the year 527. He wrote his grammar in the year 528. Chronic. Saxonic. p. 18. See more, Collier's Dictionary.

v. 225, 226. *The head and founder of their order,—That ſtirring hats held worſe than murder.*] George Fox was the founder of this order, who tells us, (Journal, p. 24) "That when the Lord ſent him into the world, he forbad him to put off his hat to any, high or low; and that he was required to *thee* and *thou* all men and women, without any reſpect to rich or poor, great or ſmall; and as he travelled up and down, he was not to bid people good morrow, and good evening; neither might he bow or ſcrape with his leg to any one." See Thurloe's State Papers, vol. v. p. 422. So obſtinate in this reſpect were G. Fox and his followers, that it is queſtionable whether the Spaniſh diſcipline of the whip uſed upon Ignatius Loyola, for refuſing the civility of the hat, would

Theſe thinking th' are oblig'd to troth
In ſwearing, will not take an oath:
Like mules, who, if th' have not their will
To keep their own pace, ſtand ſtock-ſtill;
But they are weak, and little know
What free-born conſciences may do.
'Tis the temptation of the devil,
That makes all human actions evil:
For ſaints may do the ſame things by
The ſpirit, in ſincerity,

have worked upon them. See the Enthuſiaſm of the Church of Rome, &c. 1688, by Mr. H. Wharton, p 94. Mr. Leſley thus obſerves upon their behaviour (Snake in the Graſs, p. 119), "What an uncouth and prepoſterous piece of humility it is to deny the title or civility of *maſter*, or of the hat, whilſt at the ſame time they worſhip one another with divine honours, and beſtow upon themſelves titles far above what any angels but Lucifer durſt pretend to, to be even equal with God, of the ſame ſubſtance, and of the ſame ſoul with him, and grudge not to apply all the attributes of God to the light within them." The Quakers for ſome time kept up pretty ſtrictly to George Fox's rule of the hat. And we learn that William Pen, once waiting on King Charles II. kept on his hat; the king perceiving it, as a gentle rebuke for his ill manners, put off his own. Upon which Pen ſaid to him, Friend Charles, Why doſt thou not keep on thy hat? The King anſwered, Friend Pen, it is the cuſtom of this place, that never above one perſon ſhall be covered at a time. Preface to the true Picture of Quakeriſm, &c. 1736, p. 7. The like ſtory is told of a Quaker and King James, Sewell's hiſtory of the Quakers, p. 609; Impartial Examination of Mr. Neal's 4th vol. of the Hiſt. of the Puritans, p. 101, 102. Optatus makes mention of a ſect amongſt the Donatiſts much reſembling our Quakers in theſe reſpects. Hiſt. Donatiſtar. lib. iv. p. 78, edit. Albaſpinæi.

v. 229, 230. *Like mules, who, if th' have not their will—To keep their own pace, ſtand ſtock-ſtill.*] Biſhop Parker, (Hiſtory of his own Time, edit. 1730, p. 59), gives the following remarkable inſtance, in proof of this aſſertion. "They ſcarce (ſays he) accounted any act ſo religious as to reſiſt human authority; therefore they met the oftner, becauſe they were forbid (viz. by the 35th of Q. Eliſabeth

Which other men are tempted to,
And at the devil's inſtance do;
And yet the actions be contrary,
Juſt as the ſaints and wicked vary.
For as on land there is no beaſt,
But in ſome fiſh at ſea's expreſs'd;
So in the wicked there's no vice,
Of which the ſaints have not a ſpice;
And yet that thing that's pious in
The one, in th' other is a ſin.

ſabeth againſt the aſſemblies of fanatics), nor could they by any force be drawn away from one another, till a merry fellow hit upon this ſtratagem: he proclaimed in the King's name, that it ſhould not be lawful for any one to depart without his leave; and he had ſcarce done this, when they all went away, that it might not be ſaid they obeyed any man."

v. 241, 242. *For as on land there is no beaſt,—But in ſome fiſh at ſea's expreſs'd.*] Sir Thomas Browne reckons this among the Vulgar Errors, book iii. chap. 24. "That all animals of the land are in their kind in the ſea, although received as a principle, is a tenet very queſtionable, and will admit of reſtraint; for ſome in the ſea are not to be matched by any enquiry at land, and hold thoſe ſhapes which terreſtrious forms approach not, as may be obſerved in the moon fiſh, or orthragoriſcus, the ſeveral ſorts of raias, torpedos, oyſters; and ſome are in the land which were never maintained to be in the ſea, as panthers, hiænas, camels, ſheep, moles, and others, which carry no name in ichthyology, nor are to be found in the exact deſcriptions of Rondeletius, Geſner, or Aldrovandus." See more id. ib.

v. 245, 246. *And yet that thing that's pious in—The one, in th' other is a ſin.*] "It is an uſual doctrine of this ſect (ſays Dr. Bruno Ryves, Mercurius Ruſticus, No. 3, p. 35), That God ſees no ſin in his children; for that name they will ingroſs to themſelves (though no man leſs deſerve it). It was a wife ſaying of a great Patriarch of theirs, that the children of God were heteroclites, becauſe God did often ſave them contrary to his own rule." See No. 18, p. 199. Of this opinion Mr. Pryn ſeems to have been. "Let any true ſaint of God (ſays he, Perpetuity of a regene-

rate

Is't not ridiculous, and nonſenſe,
A ſaint ſhould be a ſlave to conſcience;
That ought to be above ſuch fancies,
As far, as above ordinances?
She's of the wicked, as I gueſs,
B' her looks, her language, and her dreſs:

rate Man's Eſtate, p. 431), be taken away in the very act of ſin, before it is poſſible for him to repent, I make no doubt or ſcruple of it, but he ſhall as ſurely be ſaved, as if he had lived to have repented of it—I ſay, that whenever God doth take away any of the ſaints, in the very act of ſin, he doth, in that very inſtant, give them ſuch a particular and actual repentance as ſhall ſave their ſouls: for he hath predeſtinated them to everlaſting life; therefore having predeſtinated them to the end, he doth predeſtinate to the means to obtain it." Id. ib. p. 433. "The child of God (ſays Mr. J. Brierly, Fifty Propoſitions taken from his own Mouth, prop. 19), in the power of grace, doth perform every duty ſo well, that to aſk pardon for failing either in matter or manner is a ſin: it is unlawful to pray for forgiveneſs of ſins after converſion; and if he does at any time fall, he can, by the power of grace, carry his ſin to the Lord, and ſay, Here I had it, and here I leave it." See more, Hiſtory of Independency, part iii. p. 23.

v. 250. *As far as above ordinances.*] The pretended ſaints of thoſe times did many of them fancy themſelves ſo much in the favour of God, as has been juſt obſerved, that, do what they would, they could not fail of ſalvation: and that others who were not ſo regenerate, or ſanctified as themſelves, ſtood in need of outward means and ordinances, to make their calling and election ſure; ſuch as prayers, hearing the word of God, receiving the ſacrament, &c.; but they were above all theſe low mean things, and needed none of them. Of this opinion was Sir Henry Vane, of whom Lord Clarendon obſerves (Hiſtory of the Rebellion, vol. iii. b. xvi. p. 544), that he was a man above ordinances, unlimited and unreſtrained by any rules or bounds preſcribed to other men, by reaſon of his perfection. The Seekers, a ſect in thoſe times, renounced all ordinances, ſee Thurloe's State Papers, vol. v. p. 188, and ſo did the ſect of the Muggletonians, who ſprung up in the year 1657, and took their denomination from Lodowick Muggleton, a journeyman tailor, who ſet up for a prophet.

v. 251, 252. *She's of the wicked, as I gueſs,—B' her looks, her language, and her dreſs.*] From hence it may be collected, that the widow

And though, like conſtables, we ſearch,
For falſe wares, one another's church;
Yet all of us hold this for true,
No faith is to the wicked due?
For truth is precious and divine,
Too rich a pearl for carnal ſwine.

widow was a Loyaliſt: for upon this ſuppoſition the Squire argues, that the Knight may well evade the oath he had made to her. The judgment of our deep-ſighted Squire is not diſputed; and he ſeems to judge much like his nameſake Ralph, Knight of the Burning Peſtle, act iv. ſc. i. when the lady courts him in the following words:

" For there have been great wars 'twixt us and you;
But truly Raph, it was not long of me.
Tell me then, Raph, could you contented be
To wear a lady's favour in your ſhield?

Raph. I am a knight of a religious order,
And will not wear a favour of a lady's
That truſts in Antichriſt and vain traditions;
Beſides, there is a lady of my own
In merry England, for whoſe virtuous ſake
I took theſe arms, and Suſan is her name,
A cobbler's maid in Milk-ſtreet, whom I vow
Ne'er to forſake, whilſt life and peſtle laſt."

v. 255, 256. *Yet all of us hold this for true,—No faith is to the wicked due.*] This was an old Popiſh doctrine: " Nulla fides ſervanda hæreticis;" (vid. Wolfii Lection. Memorab. ann. 1580, par. poſter. p. 923; Pauli Jovii Hiſtoriar. lib. xiii. p. 224); which was remarkably put in practice by the Papiſts in the caſe of John Huſs; who, notwithſtanding he had a ſafe conduct to the council of Conſtance, from the Emperor Sigiſmond, yet was condemned by the council, and burnt. Baker's Hiſtory of the Inquiſition, chap. vi. p. 34, &c. This was defended by Simanca, Catholic. Inſtitut. tit. xlvi. § lii, liii, liv; Baker ibid. p. 123. This was likewiſe the doctrine of the ſaints of thoſe times. By an order June 2, 1646, the Commons reſolved, " That all perſons that ſhall come and reſide in the Parliament's quarters ſhall take the national league and covenant, and the negative oath, notwithſtanding any articles that have been or ſhall be made by the ſoldiery." And ſo they did not only break the articles formerly made upon the ſurrender of Exeter, and other places, but, by virtue of this order, which could not be known by the perſons concerned, they evaded thoſe made after, upon the ſurrender of Oxford, which were confirmed by themſelves, of which a principal article was, " That no man

ſhall

Quoth Hudibras, All this is true,
Yet 'tis not fit that all men knew
Thoſe myſteries and revelations;
And therefore topical evaſions
Of ſubtle turns and ſhifts of ſenſe,
Serve beſt with th' wicked for pretence,
Such as the learned Jeſuits uſe,
And Preſbyterians for excuſe,
Againſt the Proteſtants, when th' happen
To find their churches taken napping:
As thus: a breach of oath is duple,
And either way admits a ſcruple,
And may be *ex parte* of the maker,
More criminal than th' injur'd taker;
For he that ſtrains too far a vow,
Will break it, like an o'er-bent bow:
And he that made, and forc'd it, broke it,
Not he that for convenience took it:

ſhall be compelled to take an oath during the time that he was allowed to ſtay in London, or at his own houſe, or where he pleaſed, which was for ſix months after the ſurrender." Good faith (ſays Sir Roger L'Eſtrange, Moral to Fable cxxxiii. part ii.) is the ſame thing indifferently, either to friend or foe; and treachery is never the leſs treachery, becauſe it is to an enemy."

v. 260, 261. *Yet 'tis not fit that all men knew—Thoſe myſteries and revelations*, &c.] Theſe ſaints might be cautious in concealing their myſteries for the ſame reaſons that the heathens concealed theirs. "Hujus ſilentii ea cauſa erat, quod hæc vel turpia, vel crudelia eſſent; qualia Eleuſinia, Peſſinuntia," &c. Pignorii Menſæ Iſaicæ Expoſit. fol. 4. edit. Francofurti, 1608.

v. 275, 276. *And he that made and forc'd it, broke it:—Not he that for convenience took it.*] See this caſuiſtry expoſed by the learned

A broken oath is, *quatenus* oath,
As ſound t' all purpoſes of troth,
As broken laws are ne'er the worſe,
Nay, till th' are broken have no force.
What's juſtice to a man, or laws,
That never comes within their claws?
They have no power, but to admoniſh,
Cannot controul, coerce, or puniſh,
Until they're broken, and then touch
Thoſe only that do make 'em ſuch.
Beſide, no engagement is allow'd
By men in priſon made, for good;
For when they're ſet at liberty,
They're from th' engagement too ſet free.
The Rabbins write, when any Jew
Did make to God or man a vow,
Which afterwards he found untoward,
And ſtubborn to be kept, or too hard,

learned Biſhop Sanderſon, Obligation of Promiſſory Oaths, lect. ii. p. 41, 53. See likewiſe Tatler, No. 122.

v. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew—Did make to God or man a vow,—Which afterward he found untoward,—And ſtubborn to be kept, or too hard,—Any three other Jews o' th' nation—Might free him from the obligation*] In the third part of Maimonides, Jad. Chaz. lib. vi. viz. lib. de Separatione, there is a treatiſe of oaths, in which he writes to this purpoſe: "He who ſwears a raſh or trifling oath, if he repents, and perceives his grief will be very great ſhould he keep his oath, and changes his former opinion; or any thing ſhould happen which he did not think of when he ſwore, which will occaſion his repentance of it; behold, let him conſult one wiſe man, or three of the vulgar, and they ſhall free him from his oath." But Maimonides obſerves upon it, "That indeed in the written law there is no foundation for this; but we have learnt (ſays he) only by tradition from

Any three other Jews o' th' nation
Might free him from the obligation:
And have not two ſaints power to uſe
A greater privilege than three Jews?
The court of conſcience, which in man
Should be ſupreme and ſovereign,
Is't fit ſhould be ſubordinate
To every petty court i' th' ſtate,
And have leſs power than the leſſer,
To deal with perjury at pleaſure?
Have its proceedings diſallow'd, or
Allow'd, at fancy of py-powder?
Tell all it does or does not know,
For ſwearing *ex officio?*
Be forc'd t' impeach a broken hedge,

Moſes our maſter." Mr. Profeſſor Chapelow. Mr. Selden makes the like obſervation (Table Talk, p. 112) concerning the promiſſory oath or vow. See the looſe notions of their caſuiſtical Rabbins concerning vows, Lightfoot's Works, vol. ii. p. 703; Parker's Caſe of the Church of England, 1681, p. 48.

v. 306. —— *of py-powder.*] Corrupted from the French *pie poudre.* See an account of the py powder court, Skene de Verborum Significatione, Greenwood reviſed by Wilkinſon, 1703, p. 473; Wood's Inſtitute of the Laws of England, p. 497; Manley's Interpreter, and other Law Dictionaries.

v. 308. *For ſwearing* ex officio.] See an account of the oath *ex officio*, Mr. Neal's Hiſtory of the Puritans, vol. i. p. 444, 445, &c. and a defence of it by Dr. R. Coſin, LL. D.; Apologie for ſundrie Proceedings by Juriſdiction Eccleſiaſticall, &c. 1593, part iii. chap. ix. x.; Anſwer to the Millenary Petition by the Vice-chancellour, Doctors, &c. of the Univerſity of Oxford, 1603, p. 25; King James's defence of it, Hampton-court Conference, by Bp. Barlow, p. 94, 95; Strype's Life of Archbiſhop Whitgift, b. iv. chap. ii; and warranted by Calvin's practice, in the caſe of a dancing

And pigs unring'd at *Viſ. Franc. pledge?*
Diſcover thieves, and bawds, recuſants,
Prieſts, witches, eves-droppers, and nuſance;
Tell who did play at games unlawful,
And who fill'd pots of ale but half-full;
And have no power at all, nor ſhift,
To help itſelf at a dead lift?
Why ſhould not conſcience have vacation
As well as other courts o' th' nation;
Have equal power to adjourn,
Appoint appearance and return;
And make as nice diſtinction ſerve
To ſplit a caſe, as thoſe that carve
Invoking cuckolds names, hit joints?
Why ſhould not tricks as ſlight do points?

at Geneva, Calvini. ep. lxxi; Farello, Bancroft's Survey of the pretended Holy diſcipline, p. 312. See the opinions of the two Lord Chief Juſtices, and Attorney-General Popham, in Cartwright's caſe, when convened before them in the Biſhop of London's lodgings: Heylin's Hiſtory of the Preſbyterians, book ix. p. 305, 306; Collier's Eccleſiaſtical Hiſtory, part ii. p. 626.

v. 310. —— *at* Viſ. Franc. pledge.] *Franc pledge*, at common law, ſignifies a pledge or ſurety for freemen. For the ancient cuſtom of England, for the preſervation of the public peace, was, that every free-born man, at the age of fourteen years (religious perſons, knights, and their eldeſt ſons excepted), ſhould find ſurety for their truth towards the king and his ſubjects, or elſe to be kept in priſon; whereupon a certain number of neighbours became cuſtomarily bound for one another, to ſee each man their pledge forthcoming at all times. This the ſheriffs were obliged to examine into, that every perſon at the age of fourteen was combined in one dozen or other. Whereupon this branch of the ſheriff's office, was called *viſus franciplegii:* ſee Cowel, Manley, and Chamber's Cyclopædia, and Jacob's Law Dictionary.

Is not th' high court of juſtice ſworn
To judge that law that ſerves their turn?
Make their own jealouſies high-treaſon,
And fix 'em whomſoe'er they pleaſe on?

v. 325. *Is not th' high court of juſtice ſworn.*] This was a court never before heard of in England, erected by forty or fifty members of the Houſe of Commons, who, with the aſſiſtance of the army, had ſecluded the Houſe of Peers, and the reſt of the members of their own houſe (namely ſeven parts in eight) that would not go their lengths. It was firſt erected for the trial of the King; and their villainous behaviour upon that occaſion is notably girded by Mr. Butler, in his Dunſtable Downs, Remains, p. 104.

" This is mere trifling, Sir, ſays Ralph,
And ne'er will bring your worſhip off;
This court is independent on
All forms and methods, but its own,
And will not be directed by
The perſon they intend to try;
And I muſt tell you you're miſtaken,
If you propoſe to ſave your bacon,
By pleading to our juriſdiction,
Which will admit of no reſtriction.
Here's no appeal, nor no demurrer,
Nor after judgment writ of error:
If you perſiſt to quirk and quibble,
And on our terms of law to nibble,
The court's determin'd to proceed,
Whether you do or do not plead."

See Walker's Hiſtory of Independency, part iii. p. 33. Afterwards they ſet it up to try ſeveral lords and gentlemen for ſerving his Majeſty; and as it was a new court, unknown to our laws, ſo it had no regard to law in its trials. See Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 188. See the form of the oath adminiſtered to them upon the trial of Sir Henry Slingſby and Dr. Hewet in 1658, Mercurius Politicus, No. 414, p. 501. Dr. South ſpeaks of this court, upon its firſt erection for the King's trial, in the following manner (30th of January Serm. vol. v. p. 79): " A new court was ſet up, and judges packed, who had nothing to do with juſtice, but ſo far as they were fit to be objects of it; ſuch an inferior crew, ſuch a mechanic rabble were they, having not ſo much as any arms to ſhew the world, but what they wore and uſed in the rebellion; ſome of which came to be the poſſeſſors of the King's houſes, who before had no certain dwelling but the King's highway." In this court, as L'Eſtrange obſerves

(part

Cannot the learned council there
Make laws in any ſhape appear?
Mould 'em as witches do their clay,
When they make pictures to deſtroy,

(part ii. fab. ccxii. entitled, Great Rogues hang up little Rogues), "the bench deſerved the gallows better than the priſoners, which is no more than a common caſe, where iniquity takes upon itſelf both the name and adminiſtration of juſtice." See the form of the oath adminiſtered to them upon the trial of Sir Henry Slingſby and Dr. Hewet in 1658, Mercurius Politicus, No. 414, p. 501. Mr. Walker (Hiſtory of Independency, part i. p. 105), ſpeaking of the Rump parliament, ſays, "Should they vote a t—d to be a roſe, or Oliver's noſe a ruby, they expect we ſhould ſwear to it, and fight for it. This legiſlative den of thieves create new courts of juſtice, neither founded upon law nor preſcription." And in part ii. p. 87, he calls this court, The New Thing. See part iii. p. 9; ibid. p. 14, &c. p. 41, 42, 43, &c.

v. 331. *Mould 'em as witches do their clay.*] Buchanan mentions this kind of witchcraft, Rer. Scoticar. lib. vi. cap. xxi. "Veneficarum ad regem Duffum artificium; ejus effigiem ceream lento igne torrentem." Dr. Dee (vid. Append. J. Glaſtonienſ. Chronic. 1726, p. 52) ſpeaks of ſuch a practice upon Queen Eliſabeth. "My careful and faithful endeavour was with great ſpeed required to prevent the miſchief, which divers of her Majeſty's Privy Council ſuſpected to be intended againſt her Majeſty's perſon, by means of a certain image of wax, with a great pin ſtuck in the breaſt of it, in Great Lincoln's-Inn-Fields; wherein I did ſatisfy her Majeſty's deſire, and the Lords of the Honourable Privy Council, in few hours, in godly and artful manner." Of this kind was the incantation of Elinor Cobham to take off Henry VI. Michael Drayton's Heroical Epiſtles, p. 55; An account of an incantation by Amy Simpſon, and other nine witches in Scotland, to deſtroy King James VI. Sir James Melvill's Memoirs, p. 194; and an attempt of this kind upon the Life of Sir James Maxwell, and others, Glanvill's Sadducifmus Triumphatus, p. 291, 137, 138. See more, Chaucer's Third Book of Fame, 1602, fol. 267; Scott's Diſcovery of Witchcraft, book xii. p. 257, &c. To this kind of incantation Dr. Heywood alludes, Hierarchies of Angels, b. iv. p. 447.

"The ſchool of Paris doth that art thus tax,
Thoſe images of metal, or of wax,
Or other matter whereſoever ſought,
Whether by certain conſtellations wrought,

And vex 'em into any form
That fits their purpoſe to do harm?
Rack 'em until they do confeſs,
Impeach of treaſon whom they pleaſe,
And moſt perfidiouſly condemn
Thoſe that engag'd their lives for them?

Or whether they are figures that infer
Sculpture, or form of certain character;
Or whether that effigies be baptis'd,
Or elſe by incantation exorcis'd,
Or conſecrate (or rather execrate),
Obſerving punctually to imitate
Books of that nature; all we hold to be
Errors in faith, and true aſtrology."

v. 335. *Rack 'em until they do confeſs.*] Though it was declared by the twelve judges, in the caſe of Felton, who murdered the Duke of Buckingham, quarto Caroli, in the year 1628, "that he ought not by law to be tortured by the rack, for no ſuch puniſhment was known or allowed by our law," (Ruſhworth's Collections, vol. i. p. 638, 639; ſee Forteſcue de Laudibus Leg. Angl. cap. xxii.; Wood's Inſtitutes of the Imperial or Civil Law, edit. 1704, p. 252); yet the rack was made uſe of in Ireland, by the favourers of that rebel parliament, upon the King's friends, in many inſtances. The Lords Juſtices, in a letter to the Lord Lieutenant, tell him, "that they ſhould vary their method of proceeding, in putting ſome to the rack." Mr. Carte's Life of James, firſt Duke of Ormond, vol. i. p. 250. "The Lords Juſtices, wanting evidence, had recourſe to the rack, a deteſtable expedient, forbidden by the laws of England." Carte, ib. p. 293. Sir John Read, a ſworn ſervant of his Majeſty, and a gentleman of the privy chamber, was put to the torture. He had been Lieutenant-colonel againſt the Scots. His crime was for undertaking to carry over the remonſtrance from the gentlemen of the Pale to the King: he made no ſecret of it, and had Sir William Parſons's paſs; but, upon his going to Dublin to the Lords Juſtices, he was impriſoned, and racked at their inſtance, who were under the influence and direction of the rebel parliament in England. Mr. Patrick Barnwell, of Kilbrew, in the county of Meath, who had not been in the leaſt concerned with the Iriſh rebels, was racked at the inſtance of theſe gentlemen. The principal queſtion put to him was this, Whether the King was privy to or encouraged the rebellion? "It is hard to ſay (ſays Mr. Carte, ib. p. 300), whether his Majeſty or the old gentleman ſo tortured was treated by the Lords Juſtices in the moſt barbarous manner."

And yet do nothing in their own ſenſe,
But what they ought by oath and conſcience.
Can they not juggle, and, with ſlight
Conveyance, play with wrong and right;
And ſell their blaſts of wind as dear,
As Lapland witches bottled air?

The Engliſh rebels were guilty of the like practices. Mr. Walker obſerves, Hiſtory of Independency, part iii. p. 28, that they threatened to torture men if they would not confeſs; and they put their menaces in execution. See inſtances of Sir John Lucas's grandfather, Mercurius Ruſticus, No. 1, p. 4; Sir William Boteler's ſteward, by Colonel Sandes, ib. No. 10; and Sir Ralph Canterel's ſervant, to make him diſcover his maſter's jewels, money, and plate, ib. No. 14, p. 149.

St. 33. Mox ædes ingredi conatus
Non unquam ſeneſcentes
Stupeſcens audio ejulatus
Horrenda ſuſtinentis.

Mr. Collier poſtea Bedellus, qui torus erat per Chiliarcham Kelley.

St. 34. Quod dulce nuper domicilium
Ingenuis alendis,
Nunc merum eſt ergaſtulum
Innocuis torquendis.
Ruſtic. Deſcript. Viſitat. Fanat. Oxon. 1647.

v. 337, 338. *And moſt perfidiouſly condemn—Thoſe that engag'd their lives for them.*] This they did in many inſtances: The moſt remarkable ones were thoſe of Sir John Hotham and his ſon, 1644, who had before ſhut the gates of Hull againſt the King: ſee Lord Clarendon's Hiſt. &c. vol. ii. p. 470; Whitelock's Memorials, p. 122; Echard, vol. ii. p. 509; Rapin, vol. ii. fol. p. 490; and Sir Alexander Carew. See Memorable Occurrences in 1644, Echard's Hiſtory of England, vol. ii. p. 227, 456, 508.

"What ſtrange dilemmas doth rebellion make!
'Tis mortal to deny, or to partake:
Some hang who would not aid your trait'rous act,
Others, engag'd, are hang'd if they retract:
So witches, who their contracts have forſworn,
By their own devils are in pieces torn."
Elegy upon King Charles I. p. 12, 1648.

v. 344. *As Lapland witches bottled air.*] The pretences of the Laplanders, in this reſpect, are thus deſcribed by Dr. Heywood, Hierarchies of Angels, book viii. p. 506.

Will not fear, favour, bribe, and grudge,
The ſame caſe ſev'ral ways adjudge?
As ſeamen with the ſelf-ſame gale,
Will ſev'ral different courſes ſail;
As when the ſea breaks o'er its bounds,
And overflows the level grounds,
Thoſe banks and dams, that like a ſcreen
Did keep it out, now keep it in:
So when tyrannic uſurpation
Invades the freedom of a nation,
The laws o' th' land that were intended
To keep it out, are made defend it.
Does not in chanc'ry every man ſwear

" The Finns and Laplands are acquainted well
With ſuch like ſpirits, and winds to merchants ſell:
Making their cov'nant, when and how they pleaſe
They may with proſp'rous weather croſs the ſeas.
As thus: They in a handkerchief faſt tie
Three knots, and looſe the firſt, and, by and by,
You find a gentle gale blow from the ſhore;
Open the ſecond, it increaſeth more,
To fill the ſails: when you the third untie,
The intemperate guſts grow vehement and high."

Cleveland humorouſly deſcribes it, Works, 1677, p. 61.

" The Laplanders, when they would ſell a wind,
Wafting to hell, bag up the phraſe, and bind
It to the barque, which, at the voyage end,
Shifts poop, and breeds the cholic in the fiend."

See remarkable accounts, Scheffer's Hiſtory of Lapland, 8vo. 1704, p. 151, and chap. xi. from p. 119 to p. 158, incluſive; Mr. G. Sandys's Notes upon the third book of Ovid's Metamorphoſes, p. 63, and upon the ſeventh book, p. 133.

v. 345. ——— *grudge.*] *Grutch* in the four firſt editions.

v. 351, 352. *Thoſe banks and dams, that like a ſcreen—Did keep it out, now keep it in.*] Remarkable is the old ſtory of Godwin ſands. It has been reported, that thoſe quick-ſands that lie near Deal

What makes beſt for him in his anſwer?
Is not the winding up witneſſes
And nicking more than half the bus'neſs?
For witneſſes, like watches, go
Juſt as they're ſet, too faſt or ſlow,
And where in conſcience they're ſtrait-lac'd,
'Tis ten to one that ſide is caſt.
Do not your juries give their verdict
As if they felt the cauſe, not heard it?
And as they pleaſe make matter of fact
Run all on one ſide, as they're pack'd?
Nature has made man's breaſt no windores,
To publiſh what he does within doors;

Deal were once firm land, and the poſſeſſion of Earl Godwin; and that the Biſhop of Rocheſter employing the revenue aſſigned to maintain the banks againſt the encroaching of the ſea upon the building and endowing Tenterden church, the ſea overwhelmed it; whereupon grew the Kentiſh proverb, "that Tenterden ſteeple is the cauſe of Godwin ſands." Mr. Sandys's notes upon the 15th book of Ovid's Metamorphoſes, p. 282; Dr. Fuller's Worthies, p. 65.

v. 353. *So when tyrannical*, in the four firſt editions. Altered to *tyrannic* in 1700, if not ſooner.

v. 357, 358. *Does not in chanc'ry every man ſwear—What makes beſt for him in his anſwer?*] Alluding probably to the fable of the Gentleman and his Lawyer, L'Eſtrange's Fables, part ii. fable 61. "A gentleman that had a ſuit in chancery was called upon by his counſel to put in his anſwer, for fear of incurring a contempt. Well, ſays the Cavalier, and why is not my anſwer put in then? How ſhould I draw your anſwer, ſaith the lawyer, without knowing what you can ſwear? Pox on your ſcruples, ſays the client again, pray do you the part of a lawyer, and draw me a ſufficient anſwer; and let me alone to do the part of a gentleman, and ſwear it."

v. 369, 370. *Nature has made man's breaſt no windores,—To publiſh what he does within doors.*] This was the objection of Momus:

Nor what dark ſecrets there inhabit,
Unleſs his own raſh folly blab it.
If oaths can do a man no good
In his own bus'neſs, why they ſhould
In other matters do him hurt,
I think there's little reaſon for't.
He that impoſes an oath makes it,
Not he that for convenience takes it;
Then how can any man be ſaid
To break an oath he never made?
Theſe reaſons may perhaps look oddly
To the wicked, though they evince the godly;
But if they will not ſerve to clear
My honour, I am ne'er the near.
Honour is like that glaſſy bubble
That finds philoſophers ſuch trouble,
Whoſe leaſt part crack'd, the whole does fly,
And wits are crack'd to find out why.
Quoth Ralpho, Honour's but a word
To ſwear by, only in a lord:

" Id potiſſimum hominis opificio notavit, quod artifex non in pectore feneſtras, aut oſtiola quædam addidiſſet. Quo perſpici poſſit, quid in corde lateret." Cujus fabulæ mentionem facit Plato, vid. Stephani Theſaur. Ling. Latinæ, edit. 1735, tom. ii. From him every unreaſonable carper has ſince been called a Momus. See this fable moraliſed, Guardian, No. 106.—Altered to *doors* 1684.

v. 377, 378. *He that impoſes an oath makes it,—Not he that for convenience takes it.*] The Knight is ſo fond of this falſe conceit, that he forgets he had aſſerted the ſame before. (Mr. B.)

v. 379, 380. *Then how can any man be ſaid—To break an oath he never made.*] See this caſuiſtry expoſed by Biſhop Sanderſon, Obligation of promiſſory Oaths, p. 72.

v. 385,

In other men 'tis but a huff,
To vapour with, inſtead of proof,
That like a wen, looks big and ſwells,
Is ſenſeleſs, and juſt nothing elſe.
Let it (quoth he) be what it will,
It has the world's opinion ſtill.
But as men are not wiſe that run
The ſlighteſt hazard they may ſhun,
There may a medium be found out,
To clear to all the world the doubt;
And that is, if a man may do't,
By proxy whipp'd, or ſubſtitute.
Though nice and dark the point appear,
(Quoth Ralph) it may hold up and clear.
That ſinners may ſupply the place
Of ſuffering ſaints is a plain caſe.
Juſtice gives ſentence many times
On one man for another's crimes.
Our brethren of New England uſe
Choice malefactors to excuſe,

v. 385, 386. *Honour is like that glaſſy bubble—That finds philoſophers ſuch trouble*, &c.] See this explained, Bp. Sprat's Hiſtory of the Royal Society, p. 255, 2d edit.; Harris's Lexic. Tech. under the word *Glaſs-drops*; and a fuller account in Dr. Hooke's Micrographia, Obſervation the 7th, of Glaſs-drops, p. 33 to 44.

v. 407, 408. *Juſtice gives ſentence many times—On one man, for another's crimes.*] Iſaac Bickerſtaff, Eſq; obſerves, Tatler, No. 92, "That pages are chaſtiſed for the admonition of princes." See Biſhop Burnet's account of Mr. Murray of the bed-chamber, who was whipping-boy to King Charles I. Hiſtory of his own Time, vol. i. p. 244. The Spectator, No. 313, gives a remarkable inſtance of the good nature of Mr. Wake, father to the late Archbiſhop

And hang the guiltleſs in their ſtead,
Of whom the churches have leſs need:
As lately 't happen'd: In a town
There liv'd a cobbler, and but one,
That out of doctrine could cut uſe,
And mend mens lives, as well as ſhoes.
This precious brother having ſlain,
In times of peace, an Indian,
Not out of malice, but mere zeal,
Becauſe he was an infidel,
The mighty Tottipottymoy
Sent to our elders an envoy,
Complaining ſorely of the breach
Of league, held forth by brother Patch,

biſhop of Canterbury, who took upon himſelf the fault of a ſchool-fellow, and was whipped for him at Weſtminſter-ſchool. Mr. Wake was a cavalier, and was engaged in Penruddock's affair: for which he was tried for his life at Exeter, by the very gentleman for whom he had been whipped. The judge diſcovering him to be the humane perſon to whom he had formerly been ſo much obliged, made the beſt of his way to London, where employing his power and intereſt with the Protector, he ſaved his friend from the fate of his unhappy aſſociates.

v. 411. *And hang the guiltleſs in their ſtead.*] Οἱ δε μηδεν ηδικηκοτες ανλι των ἡμαρτηκοτων ελκονλαι. (Libanii Sophiſtæ Declamat. xi. Ulyſſis, tom. i. op. p. 210). This was as bad as the Abingdon law exerciſed by Major-General Browne; which was firſt to hang a man, and then to try him; (Heraclitus Ridens, No. 3, vol. i. p. 17); or the Lidford law, mentioned by Mr. Ray, Proverbs, p. 305, 2d edit.

"That hang and draw,
Then hear the cauſe by Lidford law."

It is obſerved by Mr. Walker, Hiſtory of Independency, part i. p. 55, "That they had the moſt ſummary way of hanging one another that ever he ſaw." And elſewhere, part iii. p. 32, "If a perſon ſubmit to the juriſdiction of their courts, and plead, his plea will have but the operation of a pſalm of mercy, prolonging his

Againſt the articles in force
Between both churches, his and ours;
For which he crav'd the ſaints to render
Into his hands, or hang th' offender:
But they maturely having weigh'd,
They had no more but him o' th' trade,
(A man that ſerv'd them in a double
Capacity, to teach and cobble)
Reſolv'd to ſpare him; yet to do
The Indian Hoghan Moghan too
Impartial juſtice, in his ſtead did
Hang an old weaver that was bed-rid.
Then wherefore may not you be ſkipp'd,
And in your room another whipp'd;

his life but for a ſhort time: in the mean time Keble and his court play with him as a cat with a mouſe, and then devour him; for no man is ſent to this court to be tried, but to be condemned."

v. 419, 420. *Not out of malice, but mere zeal,—Becauſe he was an infidel.*] Upon this principle probably Ap Evans acted, who murdered his mother and brother, for kneeling at the ſacrament, alledging that it was idolatry. See Dr. Baſtwick's Litany, p. 4; Burton's two ſermons, entitled God and the King, p. 16; Hiſtory of Engliſh and Scotch Preſbytery, p. 204; Dr. South's Sermons, vol. iii. p. 225.

v. 435, 436. *Impartial Juſtice, in his ſtead, did—Hang an old weaver that was bed-rid.*] Whether this ſtory of the cobbler and weaver is fact, as the author of the printed notes aſſerts, I cannot tell; but I meet with a parallel inſtance at Meſſaguſcas. See Mr. Morton's Engliſh Canaan, 1637, part iii. chap. iv. p. 108, 109, *penes me.* "An Engliſhman having ſtolen a ſmall parcel of corn from the ſalvage owner, upon complaint, the chief commander of the company called a parliament of his people, where it was determined, That, by the laws of England, it was felony, and for an example the perſon ought to be executed, to appeaſe the ſalvage: when ſtraightways one aroſe, moved as it were with ſome compaſſion, and ſaid, he could not well gainſay the former ſentence,

For all philoſophers, but the ſceptic,
Hold whipping may be ſympathetic.
It is enough, quoth Hudibras,
Thou haſt reſolv'd and clear'd the caſe;
And canſt, in conſcience, not refuſe,
From thy own doctrine, to raiſe uſe.
I know thou wilt not (for my ſake)
Be tender-conſcienc'd of thy back:
Then ſtrip thee of thy carnal jerkin,
And give thy outward fellow a ferking;
For when thy veſſel is new hoop'd,
All leaks of ſinning will be ſtopp'd.

tence, yet he had conceived, within the compaſs of his brain, an embrion, that was of ſpecial conſequence to be delivered and cheriſhed: He ſaid, it would moſt aptly ſerve to pacify the ſalvage's complaint, and ſave the life of one that might (if need ſhould be) ſtand them in good ſtead, being young and ſtrong, fit for reſiſtance againſt an enemy, which might come unexpected for any thing they knew. The oration made, was liked of every one, and he entreated to proceed, to ſhow the means how this may be performed. Says he, you all agree that one muſt die; and one ſhall die: This young man's clothes we will take off, and put upon one that is old and impotent, a ſickly perſon, that cannot eſcape death, ſuch is the diſeaſe on him confirmed, that die he muſt: put the young man's clothes on this man, and let the ſick perſon be hanged in the other's ſtead. Amen, ſays one, and ſo ſay many more. And the ſentence had in this manner been executed, had it not been diſſented from by one perſon who exclaimed againſt it; ſo they hanged up the real offender."—This kind of juſtice was attempted ſometimes by our Engliſh fanatics. I find one inſtance in the MS. Collection of my worthy friend Dr. Philip Williams, vol. iv. No. 15, in a letter from Mr. Edward Lee, Mr. Philip Jackſon, and Mr. Edward Broughton, &c. of the committee of Stafford, to William Lenthall, Eſq; the Speaker, Auguſt 5, 1645, deſiring, "That Mr. Henry Steward, a ſoldier under the Governor of Hartleborough caſtle, might be reſpited from execution, with an offer of two Iriſhmen to be executed in his ſtead." Sir Roger L'Eſtrange's caſe had like to have been of this kind;

Quoth Ralpho, You miſtake the matter,
For, in all ſcruples of this nature,
No man includes himſelf, nor turns
The point upon his own concerns.
As no man of his own ſelf catches
The itch, or amorous French aches;
So no man does himſelf convince,
By his own doctrine, of his ſins:
And though all cry down ſelf, none means
His own ſelf in a literal ſenſe:
Beſide, it is not only foppiſh,
But vile, idolatrous, and Popiſh;

kind: for he obſerves (in his Apology, p. iii), that when he was impriſoned for his unſucceſsful attempt upon Lynn-regis, in Norfolk, in the year 1644, "the Lords commanded Mills, the Judge-advocate, to bring his charge upon Wedneſday; he appeared accordingly, but with an excuſe, that he wanted time to prepare it—however, upon Friday it ſhould be ready. It was then providentially demanded, whether they meant to hang me firſt, and then charge me; and if they intended to execute me in the interim? He told them, yes: for the Commons had paſſed an order, that no reprieve ſhould ſtand good, without the conſent of both houſes." "And nothing was ſo common at that time, as a charge without an accuſer, a ſentence without a judge, and condemnation without hearing." See Mr. James Howel's Sober Inſpections; or Philanglus, p. 156.

v. 439, 440. *For all philoſophers, but the ſceptic,—Hold whipping may be ſympathetic.*] "The Sceptics (ſays Dr. Middleton, Life of Cicero, 4to edit. vol. ii. p. 540) obſerved a perfect neutrality towards all opinions; maintained all of them to be equally uncertain, and that we could not affirm of any thing, that it was this or that, ſince there was as much reaſon to take it for the one as for the other, or neither of them: Thus they lived without engaging themſelves on any ſide of the queſtion."

v. 462. *But vile, idolatrous, and Popiſh.*] A ſneer upon the Popiſh doctrine of ſupererogation. See 14th article of 1562.

v. 465,

For one man out of his own ſkin,
To friſk and whip another's ſin:
As pedants, out of ſchool-boys breeches,
Do claw and curry their own itches.
But in this caſe it is profane,
And ſinful too, becauſe in vain:
For we muſt take our oaths upon it
You did the deed, when I have done it.
Quoth Hudibras, That's anſwer'd ſoon;
Give us the whip, we'll lay it on.
Quoth Ralpho, That we may ſwear true,
'Twere properer that I whipp'd you:
For when with your conſent 'tis done,
The act is really your own.
Quoth Hudibras, It is in vain
(I ſee) to argue 'gainſt the grain;
Or, like the ſtars, incline men to
What they're averſe themſelves to do:
For when diſputes are weary'd out,

v. 465, 466. *As pedants, out of ſchool-boys breeches,—Do claw and curry their own itches.*] See Spectator, No. 157.

v. 486, 487, 488. *As ere we part I ſhall evince it,—And curry (if you ſtand out), whether—You will or no, your ſtubborn leather.*] This conteſt between Hudibras and Ralpho ſeems to be an imitation of that between Don Quixote and Sancho Pancha, upon a like occaſion: "How now, opprobrious raſcal (ſays Don Quixote, vol. iv. chap. 35; ſee likewiſe chap. 60), ſtinking garlick-eater; Sirrah, I will take you, and tie your dog-ſhip to a tree, as naked as your mother bore you, and there I will not only give you three thouſand three hundred laſhes, but ſix thouſand ſix hundred, you varlet; and ſo ſmartly, that you ſhall feel it ſtill, though you rub your backſide three thouſand times: anſwer me a word, you

'Tis intereſt ſtill reſolves the doubt.
But ſince no reaſon can confute ye,
I'll try to force you to your duty;
For ſo it is, howe'er you mince it,
As, ere we part, I ſhall evince it,
And curry (if you ſtand out), whether
You will or no, your ſtubborn leather.
Canſt thou refuſe to bear thy part
I' th' public work, baſe as thou art?
To higgle thus for a few blows,
To gain thy Knight an opulent ſpouſe;
Whoſe wealth his bowels yearn to purchaſe,
Merely for th' int'reſt of the churches?
And when he has it in his claws,
Will not be hide-bound to the cauſe:
Nor ſhalt thou find him a curmudgeon,
If thou diſpatch it without grudging:
If not, reſolve before we go,
That you and I muſt pull a crow.

rogue, and I'll tear out your ſoul." See *Currie*, Junii Etymologic. Anglican.

v. 491, 492. *To higgle thus, for a few blows,—To gain thy Knight an opulent ſpouſe.*] Don Quixote complained of Sancho Pancha in the ſame manner, vol. iv. chap. lxviii. p. 675, "Oh obdurate heart! Oh impious Squire! Oh nouriſhment and favours ill beſtowed! Is this my reward for having got thee a government, and my good intentions to get thee an earldom, or an equivalent at leaſt?"

v. 497. ——— *Curmudgeon.*] A covetous hunks, a niggard, a cloſe-fiſted fellow. Bailey's Dictionary.

v 500. ——— *pull a crow.*] A common ſaying, and ſignifies that the two contending perſons muſt have a trial of ſkill which is the beſt man, or which will overcome. (Dr. B.)

Y' had beſt (quoth Ralpho), as the Ancients
Say wiſely, have a care o' th' main chance,
And look before you ere you leap;
For as you ſow, y' are like to reap:
And were y' as good as George a Green,
I ſhall make bold to turn again;
Nor am I doubtful of the iſſue
In a juſt quarrel, and mine is ſo.
Is't fitting for a man of honour
To whip the ſaints, like Biſhop Bonner?
A knight t' uſurp the beadle's office,

v. 502. —— *have a care o' th' main chance.*] Ralpho is almoſt as fruitful in proverbs as Sancho Pancha: In this, and the whipping debates, they both appear ſuperior in ſenſe to their maſters. See Don Quixote, vol. iv. p. 669.

v. 505, 506. *And were y' as good as George a Green,—I ſhall make bold to turn again.*] George a Green was the famous Pindar of Wakefield, who fought with Robin Hood and Little John (two famous robbers during the reign of Richard I. ſee Echard's Hiſt. of England, vol. i. p. 226) both together, and got the better of them. See Hiſt. of George a Green, Pindar of Wakefield, octavo, 1715, chap. x.; Ballad of the Pindar of Wakefield and Robin Hood, Old Ballads, vol. ii. No. 100, Bibliothec. Pepyſian.; Ray's Engliſh Proverbs, p. 285. Mr. Gayton (Notes upon Don Quixote, b. iv. ch. 22, and elſewhere) mentions John a Green, with Bevis of Southampton, and Robin Hood.

"More ſpruce and nimble, and more gay to ſeem,
Than ſome attorney's clerk, or George a Green."
Hen. Stephens's Apology for Herodotus, chap. xxviii. p. 236.

"I am not to tell a tale,
Of George a Green or Jack a Vale,
Or yet of Chitty-face."
Panegyric upon Tom Coryat and his Crudities. Firſt Copy.

Sancho Pancha actually uſed his maſter in the manner here mentioned, upon a like occaſion. Don Quixote, vol. iv. chap. lx. p. 600.

v. 510. *To whip the ſaints, like Biſhop Bonner.*] Dr. Bonner, Bp. of London in Queen Mary's days, whipped, with his own hand, ſeveral perſons, who were impriſoned for their ſtrict adherence to the

For which y' are like to raiſe brave trophies:
But I adviſe you (not for fear,
But for your own ſake) to forbear;
And for the churches, which may chance
From hence, to ſpring a variance;
And raiſe among themſelves new ſcruples,
Whom common danger hardly couples.
Remember how in arms and politics,
We ſtill have worſted all your holy tricks;
Trepann'd your party with intrigue,
And took your grandees down a peg;

the Proteſtant religion. See an account of his whipping Thomas Hinſhaw and John Mills, in his garden at Fulham, in the year 1558, Fox's Acts and Monuments, edit. 1576, p. 1937, 1938. It is ſaid, "that one ſhewed him his own picture in the Book of Martyrs in the firſt edition, on purpoſe to vex him; at which he laughed, ſaying, How could he get my picture drawn ſo right?" Sir John Harrington's Additional Supply to Dr. Goodwin's Catalogue of Biſhops, London, 1653, p. 17.

v. 519. *Remember how in arms*, &c.] Ralpho's party, the Independents and Anabaptiſts, by getting the army of their ſide, outwitted the Preſbyterians, though indeed they contended for they knew not what; like the two fellows, ſee Sir Roger L'Eſtrange's Fables, part i. fab. ccccxciv. that went to loggerheads about their religion. The one was a Martiniſt, he ſaid; and the other ſaid, all Martiniſts were heretics, and for his part he was a Lutheran. Now the poor wretches were both of a ſide, and knew it not, taking their reſpective denominations from Martin Luther. Or the two Paduan brethren; the one ſuppoſing that he had a paſture as large as the heavens, and the other that he had as many oxen as there were ſtars, the mortal quarrel between them was, whether the one's conceited oxen might feed in the other's ſuppoſed ground. Bp. Bramhall's Serpent-ſalve, Works, folio, p. 592. Or the brace of ſtudents, who fiercely diſputed about an imaginary purſe of gold. Gayton's Notes upon Don Quixote, p. 3.

v. 521. *Trepann'd your party with intrigue.*] This is fact; for the Independents, in the apologetical narrative preſented to the parliament 1643, ſhewed themſelves ſo humble, that they might gain

New-modell'd th' army, and caſhier'd
All that to Legion SMEC adher'd;
Made a mere utenſil o' your church,
And after left it in the lurch;
A ſcaffold to build up our own,
And when w' had done with 't, pull'd it down;
Capoch'd your Rabbins of the ſynod,
And ſnapp'd their cannons with a why-not:
(Grave ſynod-men, that were rever'd
For ſolid face, and depth of beard).
Their claſſic model prov'd a maggot,
Their directory an Indian pagod;
And drown'd their diſcipline like a kitten,

gain pity and a toleration, that they concluded, "that they purſued no other intereſt nor deſign but ſubſiſtence, be it the pooreſt and meaneſt in their own land. But how well this ſelf-denying deſire agreed with their after uſurping encroachments is known well enough; Philip Nye and Thomas Goodwin ſtealing to themſelves the beſt preferments of the nation." Foulis's Hiſt. of Wicked Plots, &c. p. 19, from Fuller's Church Hiſtory, b. xi. p. 212.

"Then the Independent meek and ſly,
Moſt lowly lies at lurch,
And ſo, to put poor Jacky by,
Reſolves to have no church."
Sir John Birkenhead revived, p. 4.

See their ſubtle practices to outwit the Preſbyterians, Heath's Chronicle, p. 126; Sir Roger L'Eſtrange's Moral to the Fable of a Tub of Rats, part ii. fab. 235.

v. 529. *O'er reach'd*, in all editions, but the two firſt of 1664, to 1704 incluſive. *Capoch'd* reſtored in later editions, which ſignifies *hooded*, or *blindfolded*.

v. 535, 536. *And drown'd their diſcipline like a kitten,—On which they'd been ſo long a ſitting.*] That is, from the 1ſt of July, 1643, being the firſt meeting of the Aſſembly of Divines, to the 28th of Auguſt, 1648, when their diſcipline by claſſes was eſtabliſhed. The poet might have added a line or two more, as to the expenſiveneſs of thoſe curious productions to the public. For the aſſembly conſiſted of 120 divines, and 30 laymen, and they were to have four ſhillings

On which they'd been ſo long a ſitting;
Decry'd it as a holy cheat,
Grown out of date and obſolete,
And all the ſaints of the firſt graſs,
As caſtling foals of Balaam's aſs.
At this the Knight grew high in chafe,
And, ſtaring furiouſly on Ralph,
He trembled and looked pale with ire,
Like aſhes firſt, then red as fire.
Have I (quoth he) been ta'en in fight,
And for ſo many moons lain by't,
And, when all other means did fail,
Have been exchang'd for tubs of ale?

ſhillings a day, during their ſitting, with other allowances; which, with the fees and ſalaries to ſcribes, clerks, &c. muſt amount to a very great ſum. But whether their productions of the Directory, Catechiſms, and Annotations, were equivalent thereto, is left to the reader's determination. (Mr. B.) Mr. Foulis (Hiſt. of Wicked Plots, &c. p. 207) obſerves of them as follows: "Our Engliſh Aſſembly ſat hum-drumming ſeveral years, and, after all expectation, brought forth nothing but a mouſe."

v. 539. *And all the ſaints of the firſt graſs.*] The Preſbyterians.

v. 541. *At this the Knight grew high in chafe.*] Whenever the Squire is provoked by the Knight, he is ſure to retaliate the affront, by a very ſatirical harangue upon the Knight's party: Thus, when he was put in the ſtocks with the Knight, he makes ſynods (for which the Knight had a profound veneration) the ſubject of his ſatire; and his revenge at this time, when the Knight would impoſe a whipping upon him, is grounded upon the Independents trepanning the Preſbyterians. (Mr. B.)

v. 543. *He trembled*, &c.] This and the following line not in the two firſt editions of 1664, added 1674.

v. 548. *Have been exchang'd*, &c.] * The Knight was kept priſoner in Exeter, and after ſeveral exchanges propoſed, but none accepted of, was at laſt releaſed for a barrel of ale, as he often uſed upon all occaſions to declare.

Not but they thought me worth a ranſom
Much more conſid'rable and handſome,
But for their own ſakes, and for fear
They were not ſafe when I was there;
Now to be baffled by a ſcoundrel,
An upſtart ſect'ry, and a mungrel,
Such as breed out of peccant humours
Of our own church, like wens, or tumours,
And like a maggot in a ſore,
Would that which gave it life devour;
It never ſhall be done or ſaid:
With that he ſeiz'd upon his blade;
And Ralpho too, as quick and bold,
Upon his baſket-hilt laid hold,
With equal readineſs prepar'd
To draw and ſtand upon his guard:
When both were parted on the ſudden,
With hideous clamour, and a loud one,
As if all ſorts of noiſe had been
Contracted into one loud din:

v. 560. *With that he ſeiz'd upon his blade*, &c.] The conteſt betwixt Brutus and Caſſius was not much unlike this, Shakeſpeare's Julius Cæſar, act iv.

" *Caſſ.* O Gods! ye Gods! muſt I endure all this?
Brutus. All this! ay more: fret till your proud heart break:
Go ſhew your ſlaves how choleric you are,
And make your bondſmen tremble: Muſt I budge?
Muſt I obſerve you? muſt I ſtand and crouch
Under your teſty humour? By the Gods,
You ſhall digeſt the venom of your ſpleen,
Though it do ſplit you: for, from this day forth,
I'll uſe you for my mirth, yea, for my laughter,
When you are waſpiſh."——

v. 565,

Or that ſome member to be choſen
Had got the odds above a thouſand,
And by the greatneſs of his noiſe,
Prov'd fitteſt for his country's choice.
This ſtrange ſurpriſal put the Knight
And wrathful Squire into a fright;
And though they ſtood prepar'd, with fatal
Impetuous rancour, to join battle,
Both thought it was the wiſeſt courſe,
To wave the fight, and mount to horſe,
And to ſecure, by ſwift retreating,
Themſelves from danger of worſe beating:
Yet neither of them would diſparage,
By utt'ring of his mind, his courage,
Which made 'em ſtoutly keep their ground,
With horror and diſdain wind-bound.
And now the cauſe of all their fear,
By ſlow degrees approach'd ſo near,
They might diſtinguiſh diff'rent noiſe
Of horns, and pans, and dogs, and boys,

v. 565, 566. *When both were parted on the ſudden,—With hideous clumour, and a loud one.*] The poet's contrivance at this critical juncture is wonderful: he has found out a way to cool his heroes very artfully, and to prevent a bloody encounter between them, without calling either their honour or courage in queſtion. All this is happily accompliſhed by an antique proceſſion, which gives the Knight a freſh opportunity of exerting the vigour of his arms for the ſervice of his country. (Mr. B.)

v. 587. *They might diſtinguiſh*, &c.] *They might diſcern reſpective noiſe* in the two firſt editions of 1664.

And kettle drums, whoſe ſullen dub
Sounds like the hooping of a tub.
But when the ſight appear'd in view,
They found it was an antique ſhow;
A triumph, that for pomp and ſtate,
Did proudeſt Romans emulate:
For as the aldermen of Rome
Their foes at training overcome,
And not enlarging territory,
(As ſome miſtaken write in ſtory)
Being mounted in their beſt array,
Upon a car, and who but they?
And follow'd with a world of tall lads,
That merry ditties troll'd, and ballads,
Did ride with many a good-morrow,
Crying, hey for our town, thro' the borough;
So when this triumph drew ſo nigh
They might particulars deſcry,
They never ſaw two things ſo pat,
In all reſpects, as this and that.
Firſt, he that led the cavalcade,
Wore a ſow-gelders flagellet,

v. 595. *For as the aldermen of Rome*, &c.] Here we have an inſtance of our author's making great things little. (Mr. D.)

v. 596. *Their foes.*] *For foes*, in all editions to 1704 inclusive.

v. 604. *Crying, hey for our town.*] The word *town* in the Saxon or old Engliſh was called ſometimes *tun*, derived from the word *tynan*, to incloſe, or *tyne*, as ſome yet ſpeak. Appendix to Stow's Survey of London, by Mr. Strype, p. 2. Vid. Junii Etymologic. Anglican.

v. 609,

On which he blew as ſtrong a levet,
As well-fee'd lawyer on his breviate;
When, over one another's heads,
They charge (three ranks at once) like Swedes.
Next pans and kettles of all keys,
From trebles down to double baſe;
And after them, upon a nag,
That might paſs for a forehand ſtag,
A cornet rode, and on his ſtaff
A ſmock diſplay'd did proudly wave:
Then bagpipes of the loudeſt drones,
With ſnuffling broken-winded tones,
Whoſe blaſts of air in pockets ſhut,
Sound filthier than from the gut,
And make a viler noiſe than ſwine
In windy weather when they whine.
Next one upon a pair of panniers, [ners
Full fraught with that, which for good man-
Shall here be nameleſs, mix'd with grains,
Which he diſpens'd among the ſwains,
And buſily upon the crowd
At random round about beſtow'd.

v. 609, 610. —— *cavalcate,—flagellate,* in the four firſt editions, afterwards altered to *cavalcade, flagellet.*

v. 613, 614. *When, over one another's heads,—They charge (three ranks at once) like Swedes.*] Theſe two lines are not in the two firſt edit. of 1664, but added in 1674.——*Like Sweads*—altered 1684 to *Swedes.* Mr. Cleveland, ſpeaking of the authors of the Diurnals (Works, p. 105), ſays, "They write in the poſture that the Swedes give fire in, over one another's heads."

Then mounted on a horned horſe,
One bore a gauntlet and gilt ſpurs,
Ty'd to the pummel of a long ſword
He held revers'd, the point turn'd downward.
Next after, on a raw bon'd ſteed,
The conquerer's ſtandard-bearer rid,
And bore aloft before the champion
A petticoat diſplay'd, and rampant:
Near whom the Amazon triumphant
Beſtrid her beaſt, and, on the rump on't,
Sat face to tail, and bum to bum,
The warrior whilom overcome,
Arm'd with a ſpindle and a diſtaff,
Which, as he rode, ſhe made him twiſt off:
And when he loiter'd o'er her ſhoulder
Chaſtis'd the reformado ſoldier.
Before the dame, and round about,
March'd whifflers, and ſtaffiers on foot,

v. 645, 646. *Arm'd with a ſpindle and a diſtaff,—Which, as he rode, ſhe made him twiſt off.*] This is an excellent deſcription of the Skimmington. See the Monarch, in Dr. King's Miſcellanies, p. 530; Hen-pecked huſband deſcribed, Spectator, No. 176, 482, 485; Dean Swift's poem, entitled, A Quiet Life, and a Good Name, to a Friend that married a Shrew, Miſ. vol. v. p. 89, London, 1735.

v. 650. ——*march'd whifflers.*] Theſe marched commonly before a ſhow, as is obſerved by Mr. Cleveland, in his Character of a London Diurnal, Works, 1677, p. 112. "And firſt for a whiffler before the ſhow, enter Stamford, one that trod his ſtage with the firſt, traverſed his ground, made a leg, and exit." Whiffle was a fife, and whiffler a freeman that goes before the public companies in London in public proceſſions. Bailey's Dict. folio.

v. 656. *Like Nero's Sporus.*] A youth whom Nero endeavoured to make a woman of. "Puerum Sporum, exſectis teſtibus, etiam in

With lackies, grooms, valets, and pages,
In fit and proper equipages;
Of whom, ſome torches bore, ſome links,
Before the proud virago minx,
That was both Madam, and a Don,
Like Nero's Sporus, or Pope Joan;
And at fit periods the whole rout
Set up their throats with clamorous ſhout.
The Knight tranſported, and the Squire,
Put up their weapons and their ire;
And Hudibras, who us'd to ponder
On ſuch ſights, with judicious wonder,
Could hold no longer to impart
His animadverſions, for his heart.
Quoth he, In all my life till now
I ne'er ſaw ſo prophane a ſhow.
It is a Paganiſh invention,
Which Heathen writers often mention;

in muliebrem naturam transfigurare, conatus eſt: cum dote et flameo, per ſolenne nuptiarum celeberrimo officio, deductum ad ſe pro uxore habuit, extatque cujuſdam non inſcitus jocus, bene agi potuiſſe cum rebus humanis, ſi Domitius pater talem habuiſſet uxorem." C. Suetonii lib. vi. Nero Claudius Cæſar. § xxviii.

v. 665, 666. *Quoth he, In all my life till now—I ne'er ſaw ſo prophane a ſhow.*] This proceſſion (common in England) with its uſual attendants, has been exactly ſet in view by the poet: but our truſty Knight could call it ſtrange and prophane, and pretend to trace its original from Paganiſm. On theſe frantic notions he founds a pretence, that he, as a ſaint and reformer, is neceſſitated to prohibit this diverſion, notwithſtanding all that Ralph can ſay to convince him of his error. (Mr. B.)

v. 669. ———*had read Goodwin.*] Mr. Thomas Goodwin's Expoſition of Roman Antiquities.

And he who made it had read Goodwin,
Or Roſs, or Cælius Rhodogine,
With all the Grecian Speeds and Stows,
That beſt deſcribe thoſe ancient ſhows;
And has obſerv'd all fit decorums
We find deſcrib'd by old hiſtorians:
For as the Roman conqueror,
That put an end to foreign war,
Ent'ring the town in triumph for it,
Bore a ſlave with him, in his chariot;
So this inſulting female brave,
Carries behind her here a ſlave:

v. 670. *Or Roſs.*] See note on Part I. Canto ii. line 2. In the edition of 1674, this line altered,

I warrant him, and underſtood him.

Reſtored 1704.

Ibid. ———*or Cælius Rhodogine.*] Ludovicus Cælius Rhodoginus was born at Milan. See T. Coryat's Crudities, p. 107. See an account of his writings, Gruteri Fax Art. tom. vi. par. ii. p. 832, Catal. Bibliothec. Bodleian. folio, 1674, p. 123. Paulus Jovius (vid. Elog. Doctor. Viror. Baſil. 1596, p. 206) ſpeaks very contemptibly of him.

v. 671. *With all the Grecian Speeds and Stows.*] This and the following line (in which he deſigns to ſneer Speed and Stow, who are very full, I ſuppoſe, in the deſcription of public ſhows) are not in the two firſt editions of 1664, but added in 1674.

v. 678. *Bore a ſlave with him in his chariot,* &c.]

* ——— "Et ſibi conſul
Me placeat, curru ſervus portatur eodem."

Juven. Sat. x.

v. 683. *Hung out,* &c.] * "Tunica Coccinea ſolebat pridie quam dimicandum eſſet, ſupra prætorium poni, quaſi admonitio, et indicium futuræ pugnæ." Lipſius in Tacit. p. 56.

v. 686. *A Tyrian petticoat.*] A petticoat of purple, or ſcarlet, for which the city of Tyre was famed.

"Vir tuus Tyrio in toro
Totus emineat tibi"——

Catulli lib. carm. lxi. 172, 173.

"——Seu

And as the Ancients long ago,
When they in field defy'd the foe,
Hung out their mantles *della guerre*,
So her proud ſtandard-bearer here,
Waves on his ſpear, in dreadful manner,
A Tyrian petticoat for banner.
Next links, and torches, heretofore
Still borne before the Emperor:
And as in antique triumphs eggs
Were borne for myſtical intrigues:
There's one in truncheon, like a ladle,
That carries eggs too, freſh or addle;

" ——Seu Tyria voluit procedere palla."
Tibulli lib. iv. 2, 11.

" Non Tyræ veſtes errantia lumina fallunt."
Propertii lib. iii. eleg. xiv. 27. vid. lib. iv. eleg. v. 22.

" Conſule de gemmis, de tincta maurice lana."
Ovid de Arte Amandi, lib. i. 252.

" Quid de veſte loquar? nec vos, ſegmenta requiro,
Nec quæ bis Tyrio murice lana rubes."
Ibid. lib. iii. 69, 170.

" Coſtly apparel let the fair one fly,
Enrich'd with gold, or with the Tyrian dye."
Dryden, &c.

Vid. Plinii Nat. Hiſt. lib. ix. cap. xxxvi, xxxvii, xxxviii; Meliferi Palmerii Spicileg. Fax Artium a Grutero, tom. iv. p. 704; Pancirolli Rerum Memorab. par. i. tit. xlv. p. 197; Scaligeri de Subtilitate adverſ. Cardan. Exercitat. 325. 14; Notes upon the third part of Cowley's Davideis, edit. 1707, p. 48. The ancient Tyrian purple firſt brought to light by a fiſherman—See Biſhop Sprat's Hiſtory of the Royal Society, 2d edit. p. 391.

v. 687. *Next links*, &c.] * That the Roman emperors were wont to have torches borne before them by day in public appears by Herodian in Pertinace, Lipſ. in Tacit. p. 16.

v. 689, 690. *And as in antique triumphs eggs—Were borne for myſtical intrigues.*] Eggs (as my friend Mr. Smith of Harleſton obſerves

And ſtill at random, as he goes,
Among the rabble-rout beſtows.
Quoth Ralpho, You miſtake the matter;
For all th' antiquity you ſmatter,
Is but a riding, us'd of courſe,
When the grey mare's the better horſe:
When o'er the breeches greedy women
Fight, to extend their vaſt dominion;
And in the cauſe impatient Grizel
Has drubb'd her huſband with bull's pizzle,

ſerves to me) were never made uſe of in Roman triumphs, but in the orgies of Orpheus, as appears by Bauier, vol. i. book xi. chap. v. and in the games of Ceres, according to Roſinus, lib. v. cap. xiv. "Pompa producebatur cum deorum ſignis et ovo:" So that by antique triumphs mimic ones are probably to be underſtood.

v. 698. *When the grey mare's the better horſe.*] See Ray's Proverbial Phraſes, p. 259. 2d edit. The Italian proverb, "Sta pur freſca la caſa dove la rocee commanda alla ſpada:" That houſe is in an ill caſe where the diſtaff commands the ſword. Select Proverbs, Italian, &c. 1707, p. 29.

v. 699, 700. *When o'er the breeches greedy women—Fight, to extend their vaſt dominion.*] Margarita (ſee Fletcher's Rule a Wife and have a Wife, act ii. p. 17. edit. 1640) ſpeaks thus to Leon, to whom ſhe was going to be married:

"You muſt not look to be my maſter, Sir,
Or talk i' th' houſe as tho' you wore the breeches;
No, nor command in any thing."

This was Patricio's wiſh, ſee Ben Jonſon's maſque of the Metamorphoſed Gypſies, vol. i. p. 76.

"From a woman true to no man,
Which is ugly, beſides common,
A ſmock rampant, and the itches
To be putting on the breeches;
Whereſoe'er they have their being,
Bleſs the ſov'reign, and his ſeeing!"

A Jewiſh Rabbi, in commenting upon the words of Adam, Gen. iii. 12, "She gave me of the tree, and I did eat," gives the following ſtrange comment upon them: By giving him of the

And brought him under covert baron,
To turn her vaſſal with a murrain:
When wifes their ſexes ſhift, like hares,
And ride their huſbands, like night-mares,
And they in mortal battle vanquiſh'd,
Are of their charter diſ-enfranchis'd,
And by the right of war, like gills,
Condemn'd to diſtaff, horns, and wheels:
For when men by their wives are cow'd,
Their horns of courſe are underſtood.

tree is to be underſtood a ſound rib-roaſting; that is to ſay, in plain Engliſh, Eve finding her huſband unwilling to eat of the forbidden fruit, took a good crab-tree cudgel, and laboured his ſides till he complied with her will. (Mr. S. of B.) "Cetera ad evanidorum ac frigidorum claſſem relegamus, quæ tum Judæi tum Chriſtianorum aliqui de utraque hac arbore ſuaviter ſomniarunt: ut de priore, quod grandem ex ea fuſtem Eva effregerit, eodemque maritum Adamum, quaſi per vim et verbera, ad eandem vetiti fructus guſtationem adegerit, compulerit." Gulielmi Saldeni S. S. Theol. Doct. otia Theologic. Amſtelodami 1684, lib. iii. exercitat. x. § xv. p. 607. See an account of termagant wives, Tatler, No. 217; Spectator, No. 247.

v. 705. *When wives their ſexes ſhift, like hares.*] "Lepores omnes utrumque ſexum habent." Munſterus. Vid. Conradi Geſneri de Quadrupedibus, lib. i. p. 681.

"Thus I charm thee from this place:
Snakes that caſt their coats for new,
Cameleons that alter hue,
Hares that yearly ſexes change,
Proteus alt'ring oft and ſtrange," &c.
Sullen's charm to transform Amaryllis, Fletcher's Faithful Shepherdeſs, 4th edit. act iii. ſc. i. p. 27, 28.

There are many fabulous inſtances of women changing their ſexes. See Higden's Polychronicon, by Treviza, lib. ii. cap. i. fol. 58; Chronic. Chronicor. Politic. lib. ii. p. 326; Montaine's Eſſays, book i. chap. xx. p. 112. edit. 1711. See this opinion expoſed by Sir Thomas Browne, Vulgar Errors, book iii. chap. xvii.

v. 709. —— *like gills.*] *Gill-hooter*, an owl. See Bailey's Dict.

Quoth Hudibras, Thou ſtill giv'ſt ſentence
Impertinently, and againſt ſenſe:
'Tis not the leaſt diſparagement
To be defeated by th' event,
Nor to be beaten by main force,
That does not make a man the worſe,
Although his ſhoulders with battoon
Be claw'd and cudgel'd to ſome tune:
A tailor's prentice has no hard
Meaſure, that's bang'd with a true yard;
But to turn tail, or run away,
And without blows give up the day,
Or to ſurrender ere th' aſſault,
That's no man's fortune, but his fault;
And renders men of honour leſs
Then all the adverſity of ſucceſs:
And only unto ſuch this ſhew
Of horns and petticoats is due.
There is a leſſer profanation,
Like that the Romans call'd ovation:

v. 733. *For as ovation was allow'd.*] See the difference between an ovation and a triumph, Stuckii Antiq. Convivial. cap. xxi. from Pomponius Lætus; Marcelli Donati in Sueton. Dilucidat. cap. ix; Fax Art. a Grutero, tom. vi. par. ii. p. 569, 570; Montfaucon's Antiquity explained, vol. iv. part i. book vi. chap. vi. p. 104; Archbiſhop Potter's Antiquities of Greece, vol. ii. chap. xii; Dr. Kennet's Antiquities of Rome, part ii. chap. xvi.

v. 743, 744. *Like Dukes of Venice, who are ſaid—The Adriatic ſea to wed.*] The Doge, attended by the ſenate and nobles, goes annually, every Aſcenſion-day, on board a veſſel called the Bucentaur, in order to marry the Adriatic ſea, by throwing a gold ring into it, the Captain having previouſly taken this ſtrange ſort of

For as ovation was allow'd
For conqueſt purchas'd without blood;
So men decree thoſe leſſer ſhows,
For vict'ry gotten without blows,
By dint of ſharp hard words, which ſome
Give battle with, and overcome;
Theſe mounted in a chair-curule,
Which moderns call a cucking-ſtool,
March proudly to the river's ſide,
And o'er the waves in triumph ride;
Like Dukes of Venice, who are ſaid
The Adriatic ſea to wed;
And have a gentler wife than thoſe
For whom the ſtate decrees thoſe ſhows.
But both are Heatheniſh, and come
From th' whores of Babylon and Rome;
And by the ſaints ſhould be withſtood,
As Antichriſtian and lewd;
And we, as ſuch, ſhould now contribute
Our utmoſt ſtrugglings to prohibit.

oath, that he will bring her ſafe back to the city, in defiance of wind and waves, or, in caſe he fails to do ſo, that he will forfeit his life. Miſſon's new Voyages to Italy, 1699, vol. i. p. 207; Baron Pollnitz's Memoirs, vol. ii. p. 315. "Uſum dico annuli (quod ait Paulus Merula) in medias undas projicit, verbiſque conceptis, eo munuſculo mare in manum ſibi convenire juſto loco ſponſæ declarat, "Deſponſamus te, inquit, mare, in ſignum veri et perpetui dominii." Seldeni Mar. clauſ. lib. i. cap. xvi. p. 70. edit. Lond. 1635. See Puffendorff's Introduction to the Hiſt. &c. of Europe, 6th edit. 1706, p. 556. This ceremony (Tom Coryat obſerves, Crudities, p. 209) was firſt inſtituted by Pope Alexander III. in the year 1174. The Pope gave the Duke a gold ring from his finger, in token that the Venetians having made war upon the Emperor Frederic

This ſaid, they both advanc'd, and rode
A dog-trot through the bawling crowd,
T' attack the leader, and ſtill preſs'd,
Till they approach'd him breaſt to breaſt:
Then Hudibras, with face and hand,
Made ſigns for ſilence; which obtain'd,
What means (quoth he) this dev'l's proceſſion
With men of orthodox profeſſion?
'Tis ethnique and idolatrous,
From Heatheniſm deriv'd to us.
Does not the whore of Babylon ride
Upon her horned beaſt aſtride,
Like this proud dame, who either is
A type of her, or ſhe of this?
Are things of ſuperſtitious function,
Fit to be us'd in goſpel ſun-ſhine?
It is an Antichriſtian opera,

Frederic Barbaroſſa, in defence of his quarrel, diſcomfited his fleet at Iſtria; and he commanded him, for his ſake, to throw the like golden ring into the ſea every year, upon Aſcenſion-day, during his life, eſtabliſhing this withal, that all his ſucceſſors ſhould do the like; which cuſtom has ever ſince been obſerved to this day. See Howell's Survey of the Signory of Venice, folio, p. 36; Carionis Chronic. lib. v. p. 475; Jo. Gryphiandri de Inſulis, cap. xx. p. 286; Annotations on Religio Medici, p. 107; Moll's Geography, edit. 1702, p. 274; Mr. Wright's Obſervations in travelling through France, Italy, &c. London, 1730, vol. i. p. 81.—*Adriatique* in the four firſt editions.

v. 753, 754. *—and rode—A dog-trot through the bawling-crowd.*] See *Dog-trot*, Don Quixote, vol. i. book ii. chap. v. p. 186.

v. 759. *What means (quoth he) this dev'l's proceſſion.*] Here Don Hudibras acts juſt like Don Quixote in the adventure of the dead corps, ſee part i. book ii. chap. v. p. 184, the attendants of which he owned he took to be Lucifer's infernal crew.

Much us'd in midnight times of Popery;
Of running after ſelf-inventions
Of wicked and prophane intentions;
To ſcandalize that ſex, for ſcolding,
To whom the ſaints are ſo beholden.
Women, who were our firſt apoſtles,
Without whoſe aid w' had all been loſt elſe;
Women, that left no ſtone unturn'd
In which the cauſe might be concern'd;
Brought in their children's ſpoons and whiſtles,
To purchaſe ſwords, carbines, and piſtols;
Their huſbands, cullies, and ſweet-hearts,
To take the ſaints and churches parts;
Drew ſeveral gifted brethren in,
That for the biſhops would have been,
And fix'd 'em conſtant to the party,
With motives powerful and hearty:

v. 775. *Women, who were our firſt apoſtles.*] The women were zealous contributors to the good cauſe, as they called it. Mr. James Howel obſerves (Philanglus, p. 128), That unuſual voluntary collections were made both in town and country; the ſeamſtreſs brought in her ſilver thimble, the chambermaid her bodkin, the cook her ſilver ſpoon, into the common treaſury of war; and ſome ſort of females were freer in their contributions, ſo far as to part with their rings and ear-rings, as if ſome golden calf were to be molten and ſet up to be idolized. See Whitelock's Mem. p. 61; Hiſt. of Independency, part ii. p. 166. Nay, the zealous ſiſterhood addreſſed the Houſe of Commons, Feb. 4, 1641, in a very great body, headed by Anne Stag, a brewer's wife in Weſtminſter. See Impartial Examination of Mr. Neal's 2d vol. of the Hiſt. of the Puritans, p. 331. They did the ſame in behalf of John Lilburn in the year 1649, but not with the like ſucceſs. Hiſtory of Independency, part ii. p. 165.

Their huſbands robb'd, and made hard ſhifts
T' adminiſter unto their gifts,
All they could rap, and rend, and pilfer,
To ſcraps and ends of gold and ſilver;
Rub'd down the teachers, tir'd and ſpent,
With holding forth for parliament;

v. 787, 788. *Their huſbands robb'd, and made hard ſhifts—T' adminiſter unto their gifts.*] See a tract entitled, The Reformado preciſely characterized, by a Church-warden, p. 14, Public Library, Cambridge, xix. 9, 7. Theſe holy ſifters are thus deſcribed by Mr. A. Cowley, Puritan and Papiſt, p. 8.

" She that can ſit three ſermons in a day,
And of thoſe three ſcarce bear three words away;
She that can rob her huſband, to repair
A budget prieſt that noſes a long prayer;
She that with lamp-black purifies her ſhoes,
And with half eyes and bible ſoftly goes;
She that her pocket with lay-goſpel ſtuffs,
And edifies her looks with little ruffs;
She that loves ſermons as ſhe does the reſt,
Still ſtanding ſtiff, that longeſt are the beſt;
She that will lie, yet ſwears ſhe hates a liar,
Except it be the man that will lie by her;
She that at Chriſtmas thirſteth for more ſack,
And draws the broadeſt handkerchief for cake;
She that ſings pſalms devoutly next the ſtreet,
And beats her maid i' th' kitchen, where none ſee't;
She that will ſit in ſhop for five hours ſpace,
And regiſter the ſins of all that paſs;
Damn at firſt ſight, and proudly dare to ſay,
That none can poſſibly be ſav'd but they;
That hangs religion on a naked ear,
And judge mens hearts according to their hair;
That could afford to doubt who writes beſt ſenſe,
Moſes or Dodd, on the commandements;
She that can ſigh, and cry Queen Eliſabeth,
Rail at the Pope, and ſcratch out ſudden death;
And for all this can give no reaſon why:
This is an holy ſiſter verily."

v. 789. ——— *rap and run,* in the four firſt editions.

v. 791, 792. *Rubb'd down the teachers, tir'd and ſpent—With holding forth for parliament.*] Dr. Echard confirms this, Obſervations upon the Anſwer to the Enquiry, &c. p. 112. " I know (ſays he) that

Pamper'd and edify'd their zeal
With marrow puddings many a meal;
Enabled them, with ſtore of meat,
On controverted points to eat;
And cramm'd 'em, till their guts did ach,
With cawdle, cuſtard, and plum-cake.

that the ſmall inconſiderable triflers, the coiners of new phraſes, and drawers of long godly words, the thick pourers out of texts of ſcripture, the mimical ſqueakers and bellowers, and the vain-glorious admirers only of themſelves, and of thoſe of their own faſhioned face and geſture—I know that ſuch as theſe ſhall with all poſſible zeal be followed and worſhipped, ſhall have their buſhels of China oranges, ſhall be ſolaced with all manner of cordial eſſences and elixirs, and ſhall be rubbed down with holland of ten ſhillings an ell; whereas others of that party, much more ſober and judicious, that can ſpeak ſenſe, and underſtand the ſcriptures, but leſs confident, and leſs cenſorious, ſhall ſcarce be invited to the fire-ſide, or be preſented with a couple of pippins, or a glaſs of ſmall beer, with brown ſugar. See Goſpel Goſſip, Spectator, No. 46.

v. 797, 798. *And cramm'd 'em, till their guts did ach,—With cawdle, cuſtard, and plum-cake.*]

" But now aloft the preacher 'gan to thunder,
When the poor women they ſat trembling under;
And if he name Gehenah, or the Dragon,
Their faith, alas! was little then to brag on;
Or if he did relate what little wit
The fooliſh virgins had, then do they ſit
Weeping with watery eyes, and making vows,
One to have preachers always in their houſe,
To dine them with, and breakfaſt them with jellies,
And cawdle hot, to warm their wambling bellies;
And if the caſh, where ſhe could not unlock it,
Were cloſe ſecur'd, to pick her huſband's pocket:
Another, ſomething a more thrifty ſinner,
T' invite the parſon twice a week to dinner:
The other vows a purple pulpit cloth,
With an embroider'd cuſhion, being loth
When the fierce prieſt his doctrine hard unbuckles,
That in the paſſion he ſhould hurt his knuckles."

A Satire againſt Hypocrites, p. 8; ſee p. 18.

What have they done, or what left undone,
That might advance the cauſe at London?
March'd rank and file with drum and enſign,
T' entrench the city for defence in?
Rais'd rampiers with their own ſoft hands,
To put the enemy to ſtands;
From ladies down to oyſter-wenches
Labour'd like pioneers in trenches,
Fell to their pick-axes, and tools,
And help'd the men to dig like moles?

v. 801, 802, 803, 804. *March'd rank and file, with drum and enſign,—T' entrench the city for defence in?—Rais'd rampiers, with their own ſoft hands,—To put the enemy to ſtands.*] The city, upon a falſe alarm, being ordered to be fortified, and the train-bands ordered out, it was wonderful to ſee how the women, children, and vaſt numbers of people, would come to work about digging, and carrying of earth to make the new fortifications: that the city good wives, and others mindful of their huſbands and friends, ſent many cart-loads of proviſions and wines and good things to Turnham-green, with which the ſoldiers were refreſhed and made merry: and the more when they underſtood that the King and his army were retreated. See Whitlock's Memorials, p. 58, 60, 63. This is confirmed by Mr. May, in his Hiſt. of the Parliament, lib. iii. cap. v. p. 91. "It was the cuſtom (ſays he) every day to go out by thouſands to dig; all profeſſions, trades, and occupations taking their turns: and not only inferior tradeſmen, but gentlemen, and ladies themſelves, for the encouragement of others, carrying ſpades, mattocks, and other inſtruments of digging; ſo that it became a pleaſant ſight in London to ſee them go out in ſuch an order and number, with drums beating before them." (Mr. B.) See Collection of Loyal Songs, reprinted 1731, vol. i. No. 53, On demoliſhing the forts.

v. 807. *Fall'n* in the three firſt editions; *Fell*, edit. 1684.

v. 809, 810. *Have not the handmaids of the city—Choſe of their members a committee?*] To this probably the writer of A Letter ſent to London, by a Spy at Oxford, 1643, alludes, p. 12. "Call in the new committee, where Madam Waller is Speaker and Doctreſs of the Chair." It was a ſaying of Venner, the Fifth Monarchy

Have not the handmaids of the city
Choſe of their members a committee,
For raiſing of a common purſe
Out of their wages, to raiſe horſe?
And do they not as triers ſit,
To judge what officers are fit?
Have they——? At that an egg let fly,
Hit him directly o'er the eye,
And running down his cheek, beſmear'd
With orange-tawny ſlime his beard;

Monarchy Man, "That the time would come, when the handmaid of the Lord would make no more of killing a man than of——" Thurloe's State Papers, vol. vi. p. 185.

v. 813, 814. *And do they not as triers ſit,—To judge what officers are fit.*] "The houſe conſidered in the next place, that divers weak perſons have crept into places beyond their abilities; and, to the end that men of greater parts may be put into their rooms, they appointed the Lady Middleſex, Mrs. Dunch, the Lady Foſter, the Lady Anne Waller, by reaſon of their great experience in ſoldiery in the kingdom, to be a committee of triers for the buſineſs." The Parliament of Ladies, or divers remarkable Paſſages of Ladies in Spring-garden in Parliament aſſembled; printed in the year 1647, p. 6.

v. 815, 816. ——*At that an egg let fly,—Hit him directly o'er the eye.*] This is as merry an adventure as that of the bear-baiting. Our heroes are ſooner aſſaulted than they expected, even before the Knight had ended his eloquent ſpeech. It was a great affront and breach of good manners in the rabble to uſe ſo worthy a perſonage in this manner: they had no Talgol to make a reply, but ſhowed their contempt of authority by immediately falling into action with its repreſentative. He indeed had little reaſon to look for better uſage than he met with the day before, on a like occaſion; but he was of too obſtinate a temper to learn any thing from experience: This makes his caſe different from all other unfortunate heroes; for, inſtead of pitying, we laugh at him. (Mr. B.)

v. 818. *With orange-tawny ſlime his beard.*] Alluding probably to Bottom, the weaver, in Shakeſpeare (Midſummer Night's Dream, vol. i. p. 89), who aſks, in what beard he ſhall play the part of

But beard and ſlime being of one hue,
The wound the leſs appear'd in view.
Then he that on the panniers rode,
Let fly on th' other ſide a load;
And quickly charg'd again, gave fully,
In Ralpho's face, another volley.
The Knight was ſtartled with the ſmell,
And for his ſword began to feel:
And Ralpho, ſmother'd with the ſtink,
Graſp'd his, when one that bore a link,
O' th' ſudden clapp'd his flaming cudgel,
Like linſtock, to the horſe's touch-hole;
And ſtraight another with his flambeau,
Gave Ralpho o'er the eyes a damn'd blow.
The beaſts began to kick and fling,
And forc'd the rout to make a ring:
Thro' which they quickly broke their way,
And brought them off from further fray;
And though diſorder'd in retreat,
Each of them ſtoutly kept his ſeat:

Pyramus, whether in a perfect yellow beard, an orange-tawny beard, or a purple in-grain beard?

v. 839. —— *rains*, in the four firſt editions.

v. 843, 844. *And, till all four were out of wind,—And danger too, ne'er look'd behind.*] See Don Quixote, vol. iii. chap. xxvii. p. 275. This is a ſneer probably upon the Earl of Argyle, who more than once fled from Montroſe, and never looked behind till he was quite out of danger; as at Inverary, 1644, Biſhop Guthrie's Memoirs, p. 136; at Innerlochie, where he betook himſelf to his boat, Guthrie, p. 140. At Kilſyth, he fled and never looked over his ſhoulder, until, after twenty miles riding, he reached the South Queen's Ferry, where he poſſeſſed himſelf again of his boat; Guthrie,

For quitting both their ſwords and reins,
They graſp'd with all their ſtrength the manes,
And, to avoid the foe's purſuit,
With ſpurring put their cattle to't;
And till all four were out of wind,
And danger too, ne'er look'd behind.
After th' had paus'd a while, ſupplying
Their ſpirits, ſpent with fight and flying,
And Hudibras recruited force
Of lungs, for action, or diſcourſe,
Quoth he, That man is ſure to loſe,
That fouls his hands with dirty foes:
For where no honour's to be gain'd,
'Tis thrown away in being maintain'd;
'Twas ill for us, we had to do
With ſo diſhonourable a foe:
For though the law of arms doth bar
The uſe of venom'd ſhot in war,
Yet by the nauſeous ſmell, and noiſome,
Their caſe-ſhot ſavours ſtrong of poiſon,

Guthrie, p. 154; Bp. Wiſhart's Hiſtory of Montroſe, p. 117: from Monro's army at Stirling-bridge, where he did not look behind him in eighteen miles riding, till he had reached the North Queen's Ferry, and poſſeſſed himſelf of a boat, Guthrie, p 241. Impartial Exam. of Mr. Neale's 4th vol. of the Hiſtory of the Puritans, p. 69.

"But thou that time, like many an errant knight,
Did'ſt ſave thyſelf by virtue of thy flight;
Whence now in great requeſt this adage ſtands,
One pair of legs is worth two pair of hands."
Mr. Strangeway's Panegyric upon Tom Coryat and his Crudities.

And doubtleſs have been chew'd with teeth
Of ſome that had a ſtinking breath;
Elſe when we put it to the puſh,
They had not giv'n us ſuch a bruſh:
But as thoſe poltroons that fling dirt,
Do but defile, but cannot hurt;
So all the honour they have won,
Or we have loſt, is much at one.
'Twas well we made ſo reſolute
A brave retreat, without purſuit:
For if we had not, we had ſped
Much worſe, to be in triumph led;
Than which the Ancients held no ſtate
Of man's life more unfortunate.

v. 859, 860. *And doubtleſs have been chew'd with teeth—Of ſome that had a ſtinking breath.*] It is probable that Oldham had theſe lines in view when he wrote his character of an Ugly Parſon, ſee Remains, p. 109. edit. 1703, " who by his ſcent might be winded by a good noſe at twelve ſcore. I durſt have ventured (ſays he), at firſt being in company, to have affirmed that he dieted on aſſa fœtida," &c.

v. 868. ——*without purſuit.*] *T' avoid purſuit,* in the two firſt editions of 1664.

v. 877, 878. *And as ſuch homely treats (they ſay)—Portend good fortune*——] The original of the coarſe proverb here alluded to took its riſe from the glorious battle of Agincourt, when the Engliſh were ſo afflicted with the dyſentery, that moſt of them choſe to fight naked from the girdle downward. (Mr. W.) See Rapin's Hiſtory of England, by Tindal, folio, vol. i. p. 513; Lediard's Naval Hiſt. vol. i. chap. xv. p. 65; Battle of Agincourt, Old Ballads, 1723, vol. ii. p. 83. In memory of this famous victory, King Henry V. inſtituted a herald for that part of France ſubject to England, with the ſtile of *Agincourt*; as Edward I. had before given the title of *Guyen* to another. See Hiſtorical and Critical

But if this bold adventure e'er
Do chance to reach the widow's ear,
It may, being deſtin'd to aſſert
Her ſex's honour, reach her heart:
And as ſuch homely treats (they ſay)
Portend good fortune, ſo this may.
Veſpaſian being dawb'd with dirt,
Was deſtin'd to the empire for't;
And from a ſcavenger did come
To be a mighty prince in Rome:
And why may not this foul addreſs
Preſage in love the ſame ſucceſs?
Then let us ſtraight, to cleanſe our wounds,
Advance in queſt of neareſt ponds;

Critical Eſſay on the Riſe of true Nobility, &c. 2d edit. 1720, vol. ii. p. 722.

" There's another proverb gives the Rump for his creſt,
But Alderman Atkins made it a jeſt,
That of all kind of luck, ſh-t-n luck is the beſt."

Re-reſurrection of the Rump, Loyal Songs, vol. ii. No. 2, p. 39.

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Eraſmi Adagior. chil. iv. cant. i. prov. ii.

Of this opinion Oliver Cromwell ſeems to have been, who dawbed himſelf with ſomething worſe, upon the revels kept by his uncle Sir Oliver Cromwell, for the entertainment of King James I. for which his uncle ordered him the diſcipline of the horſe-pond. See Heath's Flagellum, or Life of Oliver Cromwell, edit. 1672, p. 18.

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And after (as we firſt deſign'd)
Swear I've perform'd what ſhe enjoin'd.

v. 887, 888. *And after (as we firſt deſign'd)—Swear I've perform'd what ſhe enjoin'd.*] An honeſt reſolution truly, and a natural reſult from their ſophiſtical arguments in defence of perjury, lately debated by the Knight and his Squire. The Knight reſolves to waſh his face, and dirty his conſcience: This is mighty agreeable to his politics, in which hypocriſy ſeems to be the predominant principle. He was no longer for reducing Ralpho to a whipping, but for deceiving the widow by forſwearing himſelf; and by the ſequel we find he was as good as his word, Part III. Canto i. v. 167, &c. (Mr. B.)

BRITISH MUSEUM

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